

A HELPE TO

DISCOVRSE.

OR

A Miscelany of Merriment.
Consisting of wittie, Philosophicall
And Astronomicall Questions
and Answers.

As also,

Of Epigrams, Epitaphs, Riddles, and Iests.

Together with the

Countreymans Counsellour, next his yearly
Oracle or Prognostication to consult with.

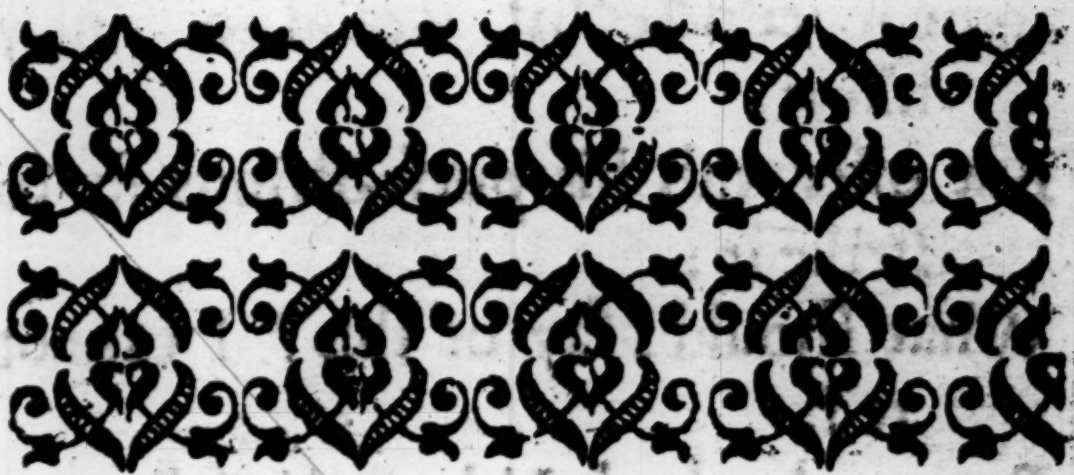
Containing diuers necessary Rules and
observations of much use and con-
sequence being knowne.

By W. B. and E. P.

Davus est? huc ventas & eris mox Oedipus alit

LONDON,

Printed by N. O. for Leonard Becker,
and are to be sold at his shop in the Temple,
neare the Church, 1620.



To the Reader.

VV Ere all the depth & good-
nesse can be imposde,
Or is in all bookes in one booke in-
closede,
Some curious tasters might I thinke
come nigh it,
That would not though they reade,
vouchsafe to buye it.
So on the other side; did all the
ill,
Sprinkled in thousands, but one vo-
lume fill.

Some fever'd Se^dist, would not onely
like it,

But offer with his purse-strings for to
strike it :

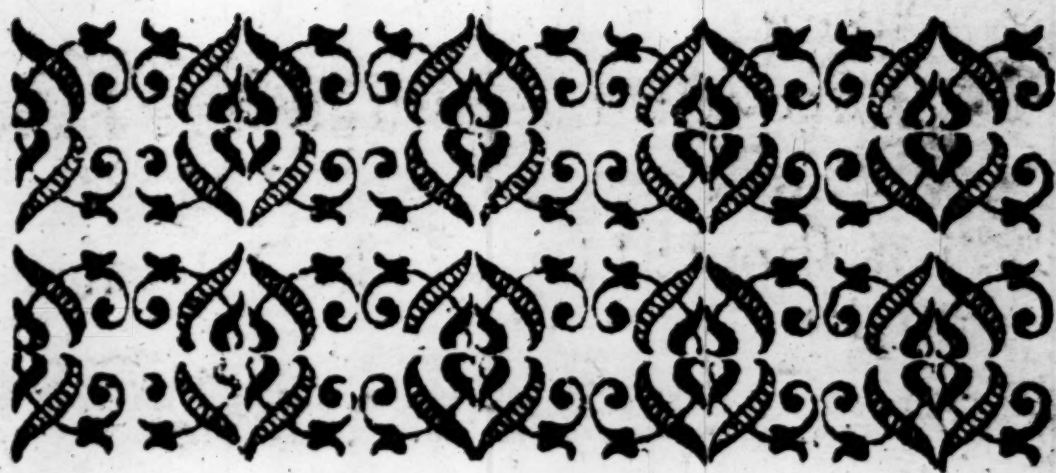
What should I say of this ? I cannot
tell,

But good or bad, I like it if it sell.

Bibliop.

*What should I say
of this I cannot tell
But good or bad I
like it if it sell*





Ad non emptores istius Libri.

HE that to saue his purse this small
expence,
Forsakes this Iewell, leaues it, and
packes hence,
Leaues oportunitie that season fit,
That hee must shew his folly or his witte;
Where let his ignorance stampe such dis-
grace,
That hee dare ne're approach indiciuous
place,
Vnlesse with seruitude, and cappe in
hand,
To waite on such as know, & vnderstand.

P. H.

A 5

It



In laudem Operis & authoris.

Looke as a stately edifice rayfed
hie,
Pleaseth the builder, feedes his curious
eye;

Yet if within the whole worke wee
suruay,

The owners ornaments, adorne his
clay:

Euen so is man built vp by God to
bee

A receptacle for the Trinity;

To beautifie which frame, nothing
more deere

Then knowledge that's diuine, which
thou hast here,

At easie rate: It's balme from Gilead
brought,

Where:

Where *Canaans* blessed language thou
art taught :

Philosophy that fraughts the *Cynickes*
houres

With knowledge of th'immortall mo-
uing powers,

Is hither brought, discourfing the true
vfe

Of contemplation : This booke doth
produce

A compleat Synode, whose authentike
words,

• Becomes the sageft : It's like *Ionas*
gorde,

Which vailde him from the Sunne, for
'twill aduance

The fimpleft from the vaile of igno-
rance.

Here the reuerend Fathers, Poets, O-
rators,

Councels, Schoolemen, and Philofo-
phers,

In one ioynt vnion grauely all agree,

That thou another *Oedipus* shalt be.

Ex-

Expounding what's most darke: whilst
th'vnread swaine,
Enuying th'ingenious Musicke of the
braine,
Sits mute to heare thee speake; but thy
reward
Is fame, respect, preferment, and re-
gard.
Such Fate attends that man, that will
but looke
Friendly to reade the good things of
this booke:
Seeing men from beasts this little dif-
ference haue,
Man can discourse and laugh. Then he
that gaue
Thee these indowments bettered for
to be,
Take his Discourse or wittes Monop-
oly,
And such sweete profit of it shall en-
sue,
(As what indeed is euery good mans
due)

Honour

Honor & fellowship among the wise,
From whence this benefit or good
doth rise,
As hearing, reading, or calme confe-
rence,
Where man's most safest, shunnes the
base expence
Of hasting time : time's onely lent to
man,
His wayes t'examine, Arts wide depth
to skan.
Be then aduertisde, this *Helpe to Dis-
course*,
Bespeakes thy future good, 'twil gent-
ly force
Knowledge into thee ; and the gene-
rous wise,
Will know thee fit for all societies.
If in thee, all or none of these finde
roome,
Others will speake, whil'st thou with
shame sits dombe.

WILLIAM LORTE.

ALLIVD.

Looke as a statuarie on a stone
Conceits what Image hee may forme
thereon,
Pencils his thoughts : then his industrious
hand
Drives forth the needlesse matters, and so
scans
His labours period, and to all declare
A seeming creature, beautifull and faire.

Euen so our Artisan woul'd if he might,
Polish Gods Image, driving forth his sight
All immateriall hinderance, that man
might appeare
A glorious creature. The the genious rear
And take what's offred : turne leanes and
reade,
Where thou shalt not so seeme, but bee so
indeede.

W. L.

In

Of the Image of the
Concubine Image of the

the
Pencil of thought: then his
hand

Draws with the needle of the
leaves

This labour: and in all
a form of beauty, beautiful and fine.

Even so our Christian world of the night
Falls God's image, drawing forth his light
A momentary splendour, that man
might appear

A glorious creature. The the genius year
And take what's offered: in the lower world
reads

above them that not so seems, but he so
indeeds.

W. L.
In



In praise of this Helpe, and he
that hatb holpe vs to it.

HE that desires, what hee should
most desire;
That would with ease, and lit-
tle cost, acquire
That's worth much labour and a large
expence,
May haue the goodnesse of his wish
from hence,
Taught as hee'll please to take it: nor
let feare
Make any one turne frō it, cause ther's
here
A *Sphinx*, proposing Riddles : 'tis not
she
Propounded onely; these expounded
be

By

By the diuiner thing: and by this, thus
Is simple *Danns* made an *Oedipus*.

An vnderstanding man, a man that
knowes

What man is then, when like a beast
he goes

Vpon all foure; when he but cries and
crawles,

Making a morall from his many falls;
Of infancy in manhood: when from
grace

Man fals so often, in this span-like race
Run, from his birth, to dying. One that
knowes

What man is, man, when hee on two
legges goes,

With circumspection walking, when
h'as read

This world all ouer, and from thence
is led

To th'end of his creation, thence tran-
scends

To th'power had ne're beginning, ne-
uer ends.

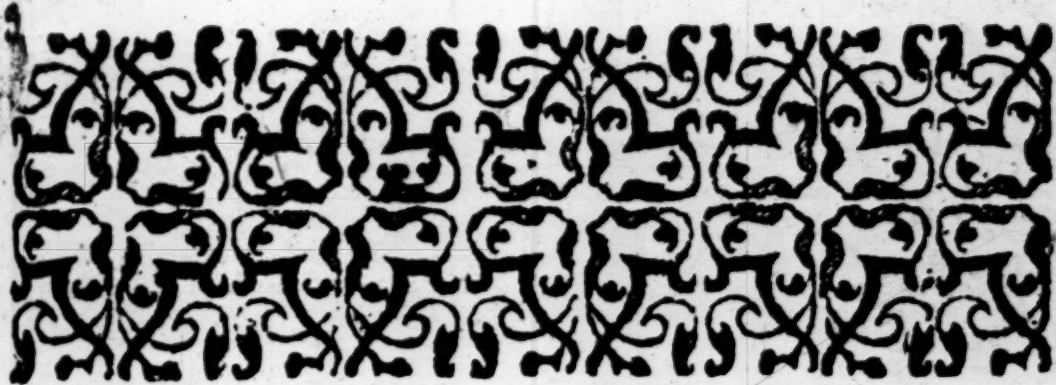
One

One that knowes, when he againe be-
gins
To leaue to be so; when Times loathed
Twins,
Age and Diseases shake him; when h'as
loft
The spring of youth, wearing a hoarie
Frost
Vpon his head and beard, and in his
blood
An Icie coldnesse: when (as hauing
stood
Out many winters) he's like winter
now
Wither'd al ouer; to the ground would
bow,
But that his staffe supports him. One
that knowes
What 'tis on foure, on two, (on three
legges goes,
And what becomes these changes.
Thou hast heere
At easie rate, that cost the seller deere,
Both in expence and labour. Heere (I
say)

say)
Thou hast in one, collected, what once
lay
In many volumes : Here the old and
young,
That know no more, then their owne
mother-tongue,
Have brought, (as gold from vnder-
neath the earth)
From hidden tongues, a treasure, in its
birth;
Then gold more noble, a more wor-
thy prize,
That, onely makes mens rich, this
makes men wise.
Which, if thou know, thou't loue, if
loue, thou't buy
This Guide that leades thee, where
these treasures lie.

Tho. Brewer.





Concerning the *Errata* or faults
escaped in printing.

If by the absence of the Author, difficulty of the hand, misplacing of points, some syllables or words mistaken, the sence in any place bee obscured, the indicions Reader may bee so pleased to correct such easie faults which by these meanes have escaped, which though we know are some, yet we hope are not many.

A HELPE

TO DISCOVRSE.

INDVCTIO.

TO begin in God is the best foundation that can be laide, as testifieth both experience, example, and consent of auncient, sacred, and prophane writers. After which example, in that little I purpose, doe I taske my selfe a follower, that I may begin the more orderly, and ende more profitably; wherein thus I proceed.

I. In Diuine Propositions.

Qu. **VV**hat is the most ancient of all things?

A. GOD; because he had no beginning.

B

Q. Wherein

Q. Wherein doth he most manifest himselfe?

A. In the Scripture, the Heralds of his truth, and the witnesses of his mercies.

Q. Wherefore are the holy Scriptures, contayning the mysterie of mans saluation, folded up by God in such obscuritie & darkenes, as sometimes Maximilian the Emperour in the first of his 8. questions to the learned Abbot Tritemius demanded?

A. The holy Scriptures (as a Father saith) vnlesse they bee read with that Spirit, by which it is beleued to be written by the inspiration of Gods spirit, for the direction of mans life, and that with humilitie, and desire to know and be gouerned by it; cannot be vnderstood, but remaine as a dead letter in the efficacie thereof.

Concerning whō, yet further S. Gregory saith, though they haue in themselves that height and depth, wherein
their

their misery may exercise the wisdom of the learned, yet haue they also that easinesse and plainenes, that the simple may be comforted & taught, being in themselves that wonderful riuer, both shallow & deep, wherein as the Lamb may wade, the Elephant may swim.

Of whose depth S. *Austin* thus speaketh further; The holy Scriptures are thus written, *saith hee*, that by their height the proude may bee abased; as with their easinesse, the simple may be comforted: Adding withall, that it is our dulnes of capacity, that they seeme so hard vnto vs, and the veile of our hearts which cannot be remoued, vnlesse by him which hath the *key of Dauid*, which opens where no man shuts, & shuts where no mans open, which only can open that sealed Booke.

And therefore as another father saith, God hath not wrapt vp these high mysteries of Scripture in such obscuritie, as enuying mans knowledge; but that

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the study and industry of man might be the more profitably exercised, adding withall, that no man ought to be too much deiected, that he cannot vnderstand euery mysterie therein: for that there are some things, that to bee ignorant of, though they may somewhat subiect thy presumption, will not indanger thy saluation; for that all things are not necessary to be perceiued of all. And therefore according to Saint *Austins* rule, if thou louest the law of God, manifest it in reuerencing that which thou vnderstandest not, as in practising that which thou doest vnderstand; and thou shalt haue first wherewithall to drinke, after stronger meat to eate; & possesse thy selfe with patience, knowing that whilst we are in this mortall flesh, wee can perceiue but as in a mirrour: yet that hereafter we shall bee translated to a higher Academy, where God himselfe shall bee our Schoolemaster, and then we shall see

see him as he is, where all shadowes vanish, and the substance onely is embraced; where being ascended we shall know the truth of all, either argued or debated of in this sublunary region.

Q. What were those three coniunctions Saint Bernard so wonderfully wondered at, the like whereof neither can nor shall ever be done againe upon the face of the earth?

A. Three works, three coniunctions hath that omnipotent Maiesty made in the assumption of our flesh, wonderfully singular, and singularly wonderful, euen such as the very Angels were amazed at:

1. Coniunction of God and man.
2. Of a Mother and a Virgin.
3. Of Faith, and the heart of man to beleeue this.

Q. What is the greatest of these coniunctions?

A. The first coniunction is wonderfully great, wherein is conioyned earth

B. 3. and

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and God, Maiestie and infirmitie, so much vilenesse, and so much puritie; for nothing is more pretious then God nothing more vilde then dirt. 2. Nothing lesse wonderfull; for by the eare of man was it neuer heard, nor by the heart of man euer conceiued, that a virgin should bring forth and become a Mother, and that there should be a Mother that should yet remaine a Virgin. The third is inferior to both first and second, but not lesse strong, that mans heart should haue power to beleeeue this.

Q. How many seuerall wayes since the beginning of the world hath God brought forth man?

A. Foure wayes according to Anselmus, which are these : 1. A man without the helpe of either man or woman, as Adam. 2. A woman out of man, without the helpe of woman, as Eve. 3. By both man and woman, according to the common course of Nature

Nature. 4. Of woman without man,
as Christ.

*Q. By the coniectures of the learned,
for how many thousand of yeares from the
Creation was the world ordained to conti-
nue?*

A. Sixe thousand yeares, because
that as in 6. dayes the world and all
that therein is was created, & so God
rested the seuenth, so therevpon it
is probably collected that in 6000.
yeares, which are but as 6. dayes in
Gods account, it shal againe be dissol-
ued: after which shall follow an euer-
lasting Sabbath of rest; of this opinion
were many of the Fathers, and also o-
ther more modern writers, as that ther
should be two thousand yeares before
the Law, & two thousand yeares vn-
der the Law, and two thousand yeares
vnder the Gospell.

*Q. But of this what shall I deter-
mine?*

A. Let this Doctrine then suffice

thee and all other good Christians, that wee are religiously to expect the end of the world, and comming of Christ, and so dayly expecting, prepare our selues thereafter; but not curiously to prie into those hidden and vnreuealed secrets, not imparted to men or Angels.

Q. Why almost among all Nations is the name of God expressed in 4 letters?

A. The learned doe agree, that this is done partly from the imitation of the Hebrewes, but more especially from the meere prouidence of God, which otherwise could not bee: as among the Latins it is *Deus*, the Ægyptians *Theut*, the Persians *Syro*, the Hebrews *Adony*, the Greekes *Theos*, the Arabians *Alla*, the French *Dieu*, the Germans *Gott*. And withall to signifie that as his name cōsists of 4 letters, so his mercie hath a relation thereunto, in that he wil haue his elect gathered vnto him from out of the foure quarters
of

of the world.

Q. What are those things that cannot be defined?

A. The Schoolemen affirme; God for his exceeding formosity and beauty, Sinne for the exceeding deformitie and loathsomnesse, the first matter for the exceeding informitie and inexistency.

Q. Which number is the most vitall among men?

A. Eight, because 8. soules were only preferued in the Arke, and 8. only in the Scripture mentioned to be raised from death to life.

Q. Since Adam and Methusalem lived 900. and odde yeares, why did God neuer suffer any to accomplish 1000?

A. The most of the learned are of opinion, that this is not without some deep mystery, and which may be partly because a 1000. yeares hath a type of perfection, God neuer suffered any to fulfill it, to shew that there is no ab-

To *A Helpe to Discourse.*

solute perfection in this world.

Q. What is man and his perfection in this world?

A. Man in this world is, as he were the center or epitome of all creatures; for severall creatures live in severall elements, as water-fowles and fishes in the water, Birds in the ayre, Beastes vpon the earth: But man enioyes all these; with his head hee lookes vp to Heauen, with his minde he lookes into Heauen, with his feete hee walkes vpon the earth, his armes keepe the ayre, as the bird flies; with his eyes he contemplateth heauen and earth, and all sublunarie things: hee hath an essence as other bodies, produceth his feede as Plants, his bones are like stones, his blood like the springs in the channels of the earth, his hayre like the grasse the ornament of the earth, &c. hee liues as a Plant, flourisheth as a Tree, for a man is a tree turned vpward, his feete are like the boughes,

boughes, his head like the roote: Beside, some creatures *are* onely, as *Starres*; some *are* and liue, as *Plants*; some *are*, *liue*, and haue *sense*, as *Beasts*; some *understanding*, as *Angels*: all these concur in man; *Est, vinit, sentit, intelligit.*

Q. What three things are those, that he which often remembers shall seldome doe amisse?

A. That aboue there is an Eare, that heares all; an Eye, that beholds all; a Booke, wherein all our offences are written.

Whereunto may likewise bee annexed a second memento, and not inferior to the first, being S. Anselmes obseruation vpon the last day.

Where at thy right hand shall thy sinnes be accusing.

At thy left hand infinite Diuels expecting.

Vnder thee the furnace of hell burning.

Aboue

About thee an angry Iudge.
 Within thee thy conscience tormenting.

Without thee the world flaming.
 Where only the iust shall be saued.
 Whence to flie, it wil be impossible.
 To continue still intollerable.
 Therefore, while time is, preuent that,
 that in time will bee : for as one saith,
 If it be e not preuented, it will be repented.

Q. VVho was hee that neuer laughed, but sometimes wept, as we reade in the Scriptures?

A. Christ : of whom we reade that he three times wept.

1. When *Lazarus* was dead.

2. Ouer *Ierusalem*.

3. Vpon the *Crosse*, when he deliuered vp his spirit with cries and teares.

Q. There be foure duties we chiefly owe, and among all other are especially bound to pay, and which be they?

Debe

Debemus { *Deo timorem.*
 { *Patriæ amorem.*
 { *Parentibus honorem.*
 { *Proximo favorem.*

To { *God feare.*
 { *our country Loue.*
 { *our Parents Honour.*
 { *our Neighbour fauour.*

A Rule for our life.

So { *Learne* } { *Thou shouldst*
 { *Liue* } { *as if* } { *liue alwayes.*
 { *Thou shouldest*
 { *die to morow*

Suspice coelum, despice mundum, respice finem.

Looke vp to heauen, despise the world, respect thine end.

Q. There are three especially unhappy in the Law of the Lord, and who are those?

A. 1. He that knowes & teacheth not.

2. He that teacheth and doth not.

3 He

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3. He that is ignorant, and yet learneth not.

Q. Was there any writing before the flood preserved, notwithstanding the Deluge after it?

A. Tis answered: We haue no writing before the flood, yet *S. Iude*, doth somewhat insinuate of the writing of *Henoch*; and *Iosephus* and others, write, that he erected two pillars, the one of bricke, and the other of stone, wherein he wrote of the twofold destruction of the world, the one by water, & the other by fire; which by Tradition was preserved to the dayes of the Apostles.

Q. What was the sentence according to the opinions of the learned, that Christ wrote with his finger in the dust of the pavement of the Temple?

A. Some thinke it was the same that he spake: *He that is innocent, let him throw the first stone at her*; others think it was this, *Festucam in oculo cernis, trabem*

hem in tuo non vides, Thou seest the mote in thy brothers eye, but not the beame in thine owne.

Q. What Booke did Samuel write besides those two in Scripture that beare his name?

A. A Booke of the office and institution of a King.

Q. What Bookes did Salomon write beside those extant in Canonically writ?

A. Salomon wrote three thousand Parables, and five thousand songs, besides that *ingens opus* of the nature of all Herbes, Trees, & Plants, from the Cedar to the Hyssop vpon the wall; all destroyed by the Babilonians at the destruction of the Temple.

Q. Whether God created hurtfull creatures, as Scorpions, Serpents, & such like?

A. It is answered, there are some that seeme euill vnto vs, which yet are not simply euill of themselves; for no substance is euill of it selfe: and the
Scrip-

Scripture teacheth vs, that Serpents were created among other creatures, yet God pronounceth that all were good; but that some creatures are now hurtful to man, that is not to be attributed to the first creation, but to the second after the lapse or fall of man; who if he had persisted in his dutie to God, no creature should haue beene offensive vnto him, but ouer them he should haue borne a willing subiection. For God made nothing euill, neither doth he make sicknes, barrennes, lamenesse, or the like; but they rather haue deficient then efficient causes, as the want of health, his good creature, the cause of sicknes; the withdrawing of light, the interposition of darknes, & so of the like.

Q. What name was that among the Iewes so highly reuerenced, that it was only lawfull for the Priests to name it, and that but at the solemne festiuals?

A. The name Iehouah, a word consisting

sisting but of seuen letters, & yet of all the five vowels, according to this verse:

Quinque simul iunctis constat vocalibus una

Distin, & est magno maius in orbe nihil.

Five vowels ioyned together make a name,

In Heauen or Earth none greater then the same.

Q. What of all other are held to be things of the greatest difficultie in Scripture to beleene, and of the greatest opposition to sense to conceiue?

A. Some thinke the creation of the world, some the conseruation thereof, and all creatures therein; some the Incarnation of the Sonne of God, others the resurrection of the flesh: Besides these, there are some that thinke, *Noes* Arke, & the vnion and preservation of so many diuers creatures in it, so many moneths fed, ordered, and at last safely deliuered out.

Q. In

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Q. In how many chapters doth consist the Canon of the old Testament?

A. In 777. The Iewish Rabbins haue collected to bee in the Bookes of the Law, verses 5845. In the Prophets, 9294. In *Hagiai*, 8064. In the Bookes of Apocrypha, chap. 173. In the new Testament, chap. 260 *Malachy* which was the last of the Prophets stands as the Porch betweene the Old and New Testament, whereat, as *Tersullian* saith, Iudaisme ends, and Christianitie begins.

Q. Where was God before hee made the world?

A. Saint *Austin* notes this as vain curiositie to enquire, as it is to demaund what he did before he made the same; and yet to giue the curious some satisfaction, to the first he answers, that God dwelt in himselfe, at himselfe, and was God to himselfe: and for the second he was not idle, in that he chose vs before the world, and purposed in hum.

himselfe the creation of all things. But hee that will farther busie himselfe to prie into this Arke, how all things could be made by his word, why God made choyce of a remnant, and reiect-
ed the greatest part, and the like; let such questions, say we, amaze the curious, and humble the wise, & let it be thought a sinne in vs to haue a tongue to speake, or a heart to thinke, where the Spirit of God had not a penne to write; & let such be answered as Saint *Austine* answered one curious in such questions: That he ordayned a hell for such kind of inquirers; & as *Euclid* the Philosopher answered one so demanding, What thou askest (quoth he) I am ignorant, but this I know, God is angry with such kind of inquirers.

Q. There is a thing which is the Temple it selfe, the Altar, the Priest, he to whom it was offered, he that was offered; and who was that?

*A. A strange collection proposed
and*

and resolved by them that haue sweate
in the trauell of the Scripture, and ve-
rified of him, of whom all the Pro-
phets beare witnes, that is Christ; for
in a Sacrifice foure things are to bee
considered: 1. To whom it is offered.
2. By whom. 3. What is offered. 4.
For whom it is offered; which all haue
their concurrence in him.

*Q. Whether did the Crosse beare
Christ, or Christ beare the Crosse?*

A. It did both, and both at once,
and in bearing him, it bore al our ini-
quities; & therefore as a Father prayd
so I desire that he may be wholly fast-
ned in my heart, that was wholly fast-
ned on the crosse for me.

*Inter carnifices sancto pendente latrone,
Par est pœnatium, sed dispar causa du-
orum:*

*Hi mundo sunt quippe rei pro crimine
multo:*

*Huic reus est mundus saluatus sanguine
iusto.*

Betweene

*Betweene two theeues, the iust condemned
to die,*

*Did hang where al like punishmēt did try.
Though for a cause unlike, they both
death tryde*

*For sinnes i' the world, hee for the worlds
sinnes dyde.*

*Of which one wittily addes, that if e-
uer goodnesse were in the middest of
euill, then it was.*

*Q. What were the first and last words
that Christ spake in this world?*

*A. The first was fiat, let there bee,
and after he added, increase and mul-
tiply: The last words were, Father in-
to thy hands I commend my spirit.*

*Q. Whether is it more necessary that
Christ should bee in heauen, or in the
Sacrament, as the Papist would haue
him?*

*A. In heauen, witnesse Christ him-
selfe, when hee saith, It is expedient
that I go away from you; for vnlesse I
goe, the comforter will not come.*

Q. What

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Q. What wicked man was that, that for a most vilde price solde to others what he had not in his power, and yet what was more pretious then all the world besides?

A. Judas that sold Christ; of whom as a Father writes, his death was answerable to his life, in that he was hanged being a theef, that he burst being a traytor, &c.

Q. A certaine godly man from a wicked, required a giift that was more excellent then al the world, & what was that?

A. Ioseph of Arimathea when hee begged of Pilate Christs body.

Q. What part of the body of man doth God chiefly require for his seruice?

A. The heart, that inward triangle of loue, for which hee calls for in these words, My sonne giue me thy heart, and in another place, This people honour me with their mouthes, but their hearts are farre from me. To which purpose is here annexed a fable of a certain Hermit that in his deuotiō besought God that

that he might know what worship he required chiefly, who was answered by the Oracle in these words:

Da mediam Lunam, Solem simul, & Canis iram.

Giue the halfe Moone, the Sunne, and the anger of the Dogge.

Hee good old man hearing this ænigma, began to be perplext to thinke of these impossibilities, as how he should bee able to pull the Moone from the skie, though the lowest of all the Planets, yet too high for his reach or capacitie, much lesse the Sunne in a higher Sphere and more difficult, vntill it was thus explained to him.

| | | | | |
|------|---|--------------------------|---|------------------|
| Giue | { | <i>the halfe Moone,</i> | { | <i>C</i> |
| | | <i>The Sunne,</i> | | <i>that is O</i> |
| | | <i>The Dogges anger.</i> | | <i>R</i> |

And that is the heart a guift that God requires.

Q. Into how many faiths is the world deuided in?

A. The world is deuided into foure parts

parts, and foure Religions possesse the same, and with much diuersitie in euerie one: for as the saying is, how many heads so many opinions: which foure are *Iudaisme*, *Christianity*, *Mahometisme* and *Paganisme*. Therefore it was the good counsell of *Vincentius*, where he sayd, wee are not to sway religion to what fancie we would haue her, but we must be swayde by her whither she leades vs; whereupon wee conclude it vnadvisedly spoken by an Emperour, who walking in his garden, answered one that had endeoured to roote out many sects out of his land, that their diuersitie delighted him as the diuersitie of his flowers to looke vpon: and that seeing euery man made a religion to his humour, there would assoone be an vnity therein, as a truce betweene the winde and the Sea.

Q. To what is an Hypocrite most fish compared?

A. To a candle that carries a faire light

light or shew to others, but wastes it selfe for his vaine glory to the socket: Besids, euery hypocrite is said to haue the voyce of *Iacob*, but the heart and hands of *Esau*.

Q. What was the difference betweene Caine and Abels Sacrifice?

A. Thus much hath beene obserued by the Poet; where *Abel* sayth,
Sacrum pingue dabo; nec macrum sacrificabo:

*My fat to holy vse Ile giue,
And not my leane: they still shall liue.*

But euery hypocrite sayth thus with *Caine*:

Sacrificabo macrum, nec dabo pingue sacrum.

*My leane shall to the Altar flie,
And not my fat that ought to die.*

Q. Whether were the heathen gods or heathen men more ancient?

A. Certainly the men that made the gods.

C

Q. In

Q. In what place was it that the voice of a creature pierced al the eares in the world?

A. In Noes Arke.

Q. By what precept was it that Philip king of Macedon, became something humbled in his thoughts after his victories, when nothing else could admonish him?

A. By the wise counsell of one of his Captaines, who noting his ambition, bad him measure his owne shadow and hee should find it no longer then it was before.

Q. By what meanes came Sesostris a king of the Egyptians somewhat to pul down his ambitious plumes of vanity and pride?

A. This king Sesostris, as stories mention, hauing conquered diuers kingdomes, and led captiue their kings, vassailed foure of them to the seruice of his horses, to draw his chariot; where euer as the wheele turned, one of them looking backe euer, earnestly noted it, in somuch that Sesostris perceiuing it, demanded his reason therefore: who told

told him that he obserued the mutability of fortune, in the present subiecting & suddē advancing of first the one part & thē the other, how the highest came presently to be lowest, & the lowest wheele presently to be highest, and al without intermission or stay: hereupon *Sesostris* remēbring himselfe; & pondering his saying, presētly vnyoked his kings, & would no more so be drawn.

Q. How became the tyrant Hiero somewhat to contēplate of the maiesty of God?

A. Vpon his command to *Symonides* the wise Poet to discourse what God was, when hee required, first for respite one day, after that two dayes; after that 4. dayes: whereupon *Hiero* wondering why he took such pause, required his reason; he told him the more he entred into consideration thereof to instruct his inabilityie, the more vnable he found himselfe to instruct another, or to conceiue aright what God was himselfe.

Q. Who are those that cannot, will not, may not, do rightly vnderstand?

A. There are certain, that neither vnderstand God, nor can vnderstand him, and those are dead men.

2 There are others that may vnderstand, but care not, and they are wicked men.

3 There are another sort that desire to vnderstand but cannot, and these are fooles.

4 There are a fourth sort that do both vnderstand and make vse, and these are godly.

And therefore it is the wise saying of a Father, who asked this question, Art thou a Christian? then it behooues thee to contemne that that seemes to be & is not, and to embrace that that seemes not to be, and yet is.

Q. One asked a king of the Egyptians what was the most beautifull thing in the world? And he

A. Answered, The light which distinguisheth

Ittinguisheth all colours, creatures, and beauties in the world; and is it selfe the most goodly comfort and obiekt of that most excellent sense the eye; and therefore as one saith: When thou beholdest the light of Heauen that first and blessed creature of Gods hand, that in a minute transfuseth it selfe throughout al this lower Region, think of the testimony of Saint *Iohn*, that God is light, essentiall lightnesse, in whom there is no darkenesse.

Q. What day was that that the like was neuer before, nor ever shall be hereafter?

A. When *Iosuah* prayed in the midst of the battle, so that the Sun stood at a stay, and halted not towards his Westerne period, so long that, as *Iustin Martyr* sayth, it made the day thirtie fixe houres long.

Q. Of what wood was the Temple of Salomon built, dedicated and consecrated unto God?

B 3

A. Of

A. Of Cedars of Sychim wood, and that by the command of God himself, and some reason thereof may be this: 1. For that the Cedar tree is alwayes greene, odorous, and sweet, neither wil it bend; but support it self vpright with it owne strength. 2. For that is truly verified of it that is spoken of Irish wood, that neither wormes nor moathes breed in it, nor liue neare vnto. Thirdly, for that it is neither massie nor ponderous to loade or oppresse the stalles, but strong and light.

Q. Of what wood was the Crosse of Christ made, whether of one entire tree, or of severall kindes of wood?

A. The crosse of Christ, as we haue by tradition, was made of three diuers sorts of woods, which were Cypresse, Pine, and Cedar, all significant, and not without their mysterie; the Cypresse being an Embleme of dissolution and death; for being cut,
or

or wounded, it withers and wastes away: The Cedar of immortalitie, because it withstands the consumption & wastes of time to a datelesse perpetuitie: The Pine, a nauigable wood that floates vpon the waters, and therefore the most vsfull for shippes, to signifie that death should haue no power; nay lesse, to ouerwhelme him, then the Pine is subiect vnto drowning by the violence of the waters.

Q. What is thought to bee the occasion that Christ cursed the Figge tree beeing barren, since it was neither a reasonable creature, nor disposed of it owne seasons, and especially beeing not then the time of bearing?

A. This is thought not to be without many deepe mysteries, one whereof especially is conceiued, to note out the hatefulnessse of Hypocrisie, that seemes to flourish with display-

displayed leaues, but wants the true fruites of faith, which are good workes and charitie.

Q. VVhy that same tree in Paradise (without doubt good and verie good for al that God created was verie good), was forbidden Adam to taste?

A. Many wonder hereat, and one of the Fathers in this admiration haue brought in *Adā* thus expostulating the case with himselfe. If it be good, why may not I touch it? if it be euill, what doth it in Paradise? But to this *S. Austin* & diuers of the Fathers answer, that the command of God in that, was rather for the tryall of his obedience, then for any other danger that would haue growne to *Adam* by the eating thereof.

Q. What tree was that, that the same day sprang up and perished?

A. *Ionas Gourde.*

Q. What trees in the Scripture are especially called the trees of God?

A. It

A. It is thought to bee those that grow fourth of their owne accord, as the Firre tree, the Cedar, and the wilde Oliue tree.

Q. Is there a distinction of sexes among trees?

A. *Plinie* a most certaine Authour, attributes both sexes & wedlocke vnto trees: & first, he instanceth vpon the Palme tree, the loue between whom is such, that if the female be for disioyned from the masculine, it becomes barren and without fruite: if the male haue his bowes broken by any accident, the female becomes desolate and droopes like a widdow.

Q. What part in trees is the most strongest?

A. Those that grow and shoot towards the North.

Q. Of the apple of Paradise, or Adams apples, what is related of them?

A. That those apples so called, are of exceeding sweetnesse, when they

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come to their full maturitie and ripenesse, and are called of some *Musi*, or muske Apples : and it is thus obserued, that what part soeuer of them you cut, there appeares a crucifixe in it: and it is reported for a truth, or rather coniectured vpon pregnant probabilities, that the forbiddē tree of the knowledge of good & euil was of that likenesse.

Q. What apple was it that Adam in eating drew sin and death vpon himselfe and his whole posteritie?

A. It is vncertain & cannot rightly be knowne, for the Scripture mentions it not; yet some writers to satisfie the curious, thus bring in their argument: some think it was a Persian apple, that at this day growes in the East where Paradise was situate; some think it was a golden apple that was sweete to tast, and delightfull to behold: some thinke it was a cherry, some a peare, but all these are but vncertaine; but
this

this certaine :

Adam primus homo dānabat secula pome

*Q. How many ribs hath every man
and woman?*

A. This question hath bred some
controuerſie among the learned, for
there are that affirme, euer ſince the
creation of the woman, that *Adam* loſt
a rib from his ſide, the man hath one
rib leſſe thē the womā, & leſſe then he
had at firſt. Now there are of the other
ſide that affirme, and that truly, that
there are in either ſide, of either ſexe as
well of the man as of the woman, 12.
ribs: for that rib of which *Eue* was for-
med, was peculiarly made by God, to
that purpoſe, neither was it a bare bōe,
but had fleſh likewise. And therefore
ſince frō earth & the ſlime of the earth,
& frō a bone, frō that earth all poſteri-
ties are deſcended, though ſome be rich
& ſome be poore, ſome be noble, and
ſome baſe, yet they are all but of one
mettall and deſcent, as to that purpoſe
followeth:

ANSES

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*Aurea nobilitas luteam si vestiat ollam,
Non ideo sequitur, hanc minus esse lutum.*

*If golden tiles guild an earthen pot,
That its lesse earth for that it followes not.*

And concerning the pride of cloathing, this admonisheth vs that they should not bee abused to that excesse; but rather for our humiliation, the sad remembrancers of the fall of man; for *Adam* in his innocency wore no cloathing.

*Pelitus nunc es, fueras sine vestibus ante,
Nudus eras purus, crimen amictus habes.*

*Q. VVhat seed of all other is the least,
yet bringeth forth the greatest tree?*

A. Christ himselfe expresseth this of the Mustard seed, of whom it is reported in some countreyes to be trees of that bignesse, that they yeeld a shadow to sit vnder.

*Q. VVhat kinde of men are most rare
in the kingdome of heauen?*

A. Some say hypocrites; for when Christ threatens destruction to the wicked

wicked, he saith, Their portion shall be with hypocrites. Some say, Vsurers. But the German prouerbe sayth, Princes, which are as rare in heauen as venison in a poore mans kitchin; but this is alwayes to be vnderstood of wicked and irreligious Princes.

Q. VVho are those that are called the sonnes of Thunder?

A. Saint *Iames* and Saint *Iohn* the Apostles, and the reason of their attribute is, for that they affright the wicked, rouse vp the slothfull, drawing all to an admiration of their highnesse: from whence it is, as Saint *Bede* writes of Saint *Iohn* that son of of thunder, that he thundered so high, that if hee had thundered a little higher, all the world could hardly haue comprehended him.

Q. VVho were those that found not a Physitian to cure them being lining, but to raise them being dead?

A. Christ, *Lazarus*, the daughter of *Iay-*

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rus, the widdowes sonne, Entycus, Dorcas and others.

Q. VVho were those that lined on the earth, and neuer dyed?

A. Henoch and Elias.

Q. VVho, and how many were those that had their names, foretold and spoken of before they were borne?

A. Ismael, Isaack, Iosias, Cyrus, and Iohn the Baptist.

Q. VVho was hee that prophesied before he was borne?

A. Iohn Baptist in the wombe of his mother, of whom S. Austine saith, that hauing not yet seene the heauen, nor the earth, yet he knew the Lord of both.

Q. VVhat issue was that that was elder then his mother?

A. Christ, to which purpose the Poet thus wittily followeth it:

*Behold the father is the daughters sonne.
The bird that built the nest is hatcht therē*

The

*The old of time an houre bath not out-run,
Eternall life to line doth now begin, &c.*

*Q. Who was he that seeking his fathers
Asses found a kingdome?*

A. Saule.

*Q. Whether of the two companions,
the soule or the bodie, haue the greater
band in sinne; and why for the sinne of the
one they should bee both together ioyntly
punished?*

*A. It is thus answered by a Si-
militude: A Master of a familie com-
mitteth his Orchyard to two keepers,
of the which the one is lame, and
the other blind; where this cripple
that had his eye sight, spies out certain
golden Apples hanging vpon a tree,
delightfull to his sight & contentiue to
his taste, if he might but obtaine them;
he not able to pluck the, relates to his
fellow how pleasant the fruite seemes
to him that hee lookes vpon with his
eyes, and how willingly he would taste
if*

if hee had but legges to beare him to them : To whom the blinde answers, And I would not stick to pull the apples if I had but thy eyes to see them; and so at last between this debate they agree, that he that had his eyes should ride vpon the others shoulders that had his legges: this being done, they were able to plucke the fruite and did eate, and hauing eaten, the Maister of the Orchyard enters and finds his damage, enquires by whom it was done, and they both confesse their act and furtherance, how the one vsed his feet, & the other his eyes, and so they did it betweene them. The master finding it so, punished both with one equall punishment as they had both deserued. After which Example doth this most wise Gouvernour exempt neither body nor soule, because they both lend their furtherance to sinne, and being thus both guiltie, thus hee punisheth them inseparably for euer.

Q. B.

Q. But why should eternitie punish that which is committed in time, and oftentimes but a short time?

A. 1. Because the sinne though it be committed in time, is against an infinite Maiestie. Secondly, because God iudges according to the wilful inclination of a sinner, that would sinne eternally if he might liue eternally; and to his indefatigable bent of wickednes, God answers him with euerlasting punishments.

Q. Whether do fooles bring more profite to wise men, or wise men to fooles?

A. Cato saith, that fooles bring more profite to wise men, because wise men seeing their folly, they endeavour to avoyde it: whereas fooles on the contrary make no vse of the wisdom of the wise by reason of their folly.

Q. Wherefore doe Serpents since they hate all mankind, yet chiefly bend their forces against women?

A. By reason of the perpetuall en-
mitie

enmitie put by God betweene the woman and the serpent, and the seede of the woman and the seed of the serpent. Of which one thus writes concerning the blessed seed of the woman that broke this head of the Serpent:

*Qua d tr fu str
os nguis iras isti de nere auit.
H Sa m Chr vul l*

And as another to the like effect.

*Anguis peccatum & mortem generauit in
horto:*

Sanguis iustitiā & vitā reparauit in ara.

I.

*Where the dire serpent brought in wounds
and death:*

*Christ by his blood hath heald, restord our
breat h.*

2

*Both sinne and death to our succeeding
losse,*

*The serpent gaue in garden to mankind:
But Christ restorde againe vpon his crosse
Iustice and life, whereby we ransom find.*

And

And as another to that purpose,
Soluit pendendo quod Adā cōmisit edēdo.

Q. How is death proued to be nothing to vs

A. Thus: when death is, then wee are not, and when we are, then death is not, & therfore death is nothing to vs.

Q. How is our life proued to be a something almost depending vpon nothing?

A. Thus: the yeeres that are past are gone, & those we haue not; the future we are not certaine of, and therefore boast not of; the time present is but a moment, and that is the brittle thred it depends vpon. And therefore to this I adde with a Father, Happy is he that in this his short minute layes hold vpon Christs mercies, and euen whilest it is called to day, and hee may bee found that bore all our infirmities vpon his crosse. O Lord, saith *S. Bernard*, I may walke about the heauen, & the earth, the sca and the dry land; but I shall find thee no where so soon as on the crosse: there thou feedst, there thou sleepest, &c.

And

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And as he further addeth, so may euery sinner in this kind, concerning his vnworthinesse and his sinnes; either to seeke or find him.

Non sum lata seges, lolium sum triste: sed oro,

Me tamen in messem collige. Christe tuam
English.

*No fruitfull field am I, no blessed wheate,
But cursed cockle to weede out, not eate:
Yet though I am this out-cast, lost, & sold
To sinne, yet Lord reduce me to thy fold.*

Q. What is the carelesse liuer compared vnto, and most fitly?

A. To him that seeing his face in the glasse, goes away, & either forgets his deformitie, or cares not to amend it.

*A good and short rule to meditate:
Quis sis, quid fueris, quid eris,
semper mediteris.*

Alwayes meditate what thou art, what thou wast, what thou shalt be.

The yong mans question to the old man, concerning life, and what it is to liue:

live:

*Dic venerande senex, humanum vivere
quid sit.*

The old man answereth:

*Principium vite dolor est, dolor exitus
ingens,*

Sic medium dolor est, vivere quis cupiat?

English:

The beginning of mans life is griefe and misery, the end of it griefe and misery, and the middle nothing but griefe and misery, which conioynes both the middle and end, and makes one compleate masse of sorrow of all; of which we may say, as one saith:

What ioy to live on earth is found,

Where griefe and cares do still abound?

And therefore the more firmly to fixe this exhortation, againe he sayth, yong men heare me an old man, that being a yong man heard old men, and haue both by relation and experience found the truth hereof.

*Q. What sinne is that which by making
others*

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Q. What sin is that which by making others contemptible in a mans owne eyes, make his owner contemptible in the eyes?

A. Pride, a sin so much beaten against by the learned of all ages, that it is admired how it hath preferred a life so flourishing to these times of ours.

*A. Pythy *anigma* whereof to that purpose is here infixed.*

Englified.

| | | | | |
|-------------|---|-----------|---|-----|
| O | { | S V P E R | { | Be |
| Mors | | | | Te |
| Cur | | | | Bis |
| Deus | | | | Nos |
| Negat | | | | Bis |
| vitam | } | | } | nam |
| O proud man | | | | |

Death is above thee:

Why wilt thou be proud;

Seeing God above vs

Denies to the proud

The life above?

Further motives for humility.

if

If these deiect thee not, then consider a little further with me whither thy life will leade thee, which is to death; and whither death will carry thee but to iudgement.

But before we come to speake of the iudgement, let vs a litle consider death.

Mors antrorsū retrorsū considerata.

Death considered backwards & forwards.

*Mors solet innumeris morbis abrūpere vitam
Omnia mors rostro deuorat ipsa su
rex princeps, sapiēs, seruus, stultus miser, eger
Sis quicunque velis, puluis & vmbra eris*

Englished:

*The many sorrows that are heirs to breath
And twins adioyn'd to it are freed by death
With whose impartial sith, the wise the iust
Princes & kings are al mowed down to dust*

Q. What is there concerning the last iudgement?

*A. Indicabit indices, index genera-
Ibi nihil proderit dignitas papa
Sive sit episcopus, sive Cardina-
Reus condemnabitur, nec dicetur qua-*

Ibi

Ibi nihil proderit multa allega
 Neque accipere neque replica
 Nec ad Apostolicam sedem appella
 Reus condemnabitur bene sciens, qua

Cogitate miseri qui & quales es
 Quid in hoc iudicio dicere potes
 Quo nec erit codici locus nec diges
 Christus Index, Damo actor, reus tes

Englified:

Before this Iudge al Iudges must appeare,
 Despite their greatnesse, dignitie or place,
 For to be iudgd, as they have iudged here,
 Where feare nor friendship Iustice shall
 out-face.

Excuses there to alledge wil be but vaine,
 As to appeale unto the sea of Rome;
 For there the guiltie, though he much doe
 faigne,
 Shall not peruert his iustice nor his doome.

Wweigh then most wretched man thine
 estate, How

How in this iudgement thou maist stand upright?

Where shall no booke be opened to relate,
But even the conscience shall it selfe indight.

Q. What shall be the last words that shall be spoken in this world?

A. Come ye blessed, Go ye cursed, &c.

*Aspera vox ite, sed vox benedicta venite,
Ire malis vox est apta, venire bonis.*

Frō which bitter word, I pray with S. Bern. Deliuer me O Lord in that day.

Q. What language according to the coniectures of some learned, shall we speake in the world to come?

A. The Hebrew, a language that Christ himself spake in this world, and the most ancient & most sacred of all other, and which was not changed at the confusion of Babel; the next wher-to is the Greeke as most rich, then the Latin, most copious.

Q. Which of al the Psalmes of David is the longest, and which the shortest?

D

A. The

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A. The shortest is the 117, the longest the 119: the one consisting of 175. ver. reckoning 4. lines, where the meeter ends to a verse, as the other of 2. stāzes.

Q. Which of all the Psalmes of Dauid is the most mournful & cōpassionate?

A. The Psalmc 77.

Q. What Psalmc is that the wicked, may the verie dinels themselves, according as Athanasius writeth, tremble and quake to heare read or recited.

A. 68. Psalmc, Let God arise & see his enemies scattered.

How many Innes or lodging did the Son of God vse in this world?

Prima domus Christi, fuit alius virginis alma,

Alter a praesepe, crux tertia, quarta sepulchrum

Englified.

Our Saviours first house, was the Virgins wombe:

Second his stall, third crosse, & fourth his tombe.

Q. Since

Q. Since many other birds resort to the dead carcasses, as Crows, Prognosticators of weather, and Vultures that presage death and battle; it remaines to consider why it pleased the wisdom of God onely to name the Eagles, as it is in the Psalme; Where the dead carcasses are, thither will the Eagles resort?

A. It is answered, for that by those he would figure out vnto vs the condition of the godly; for as the Eagles flie the highest of al other birds, so must the faithfull christiā soare vp with wings of cōtemplation, & though sometimes they stoop to the occasiōs of the world yet their cōuersation must be on high; & as the Eagles are said to be sharp sighted, & can behold the piercīg beams of the Sunne, so must the true belecuer with vndazled eyes behold the Sun of righteousness more splendent raies, euen (the Son that made the Sun:) & as the Eagles are fed with dead carcasses, eue so must the faithful christian feed vpon
D 2 the

the crucified body of Christ.

Q. What part of the earth was neuer scene but by foure kind of men ?

A. The bottome of Iordan, when God deuided the waters; which was done once by *Moses*, after by *Iosua*, the by *Elias*, & last of all by *Elizens*.

Q. Whereupon doth the foundation or base of the earth consist, or vppon what doth it rely ?

A. It is a secret sought of all men, vnknowne of many, and perceiued of few: to which yet we answer from the Scripture, That the base and huge weight thereof relies on nothing, and *Iob* himselfe testifies, vpon no materiall thing, but is onely supported by the power of God himselfe.

Q. What is that, that beares all, formes all, nourisheth al, increaseth al, creates al, buries all, receiues al into her againe ?

A. The earth.

Q. Whether doth it waxe old or not?

A. All writers do agree, & one age

te-

testifieth vnto another, that it waxeth olde as doth a Garment, or the birth of a woman: and experience it selfe findes that both in the fruitfulnessse, the strength, and operation o hearbes, plants, and vegetables, the defect and decay thereof is dayly seene, and the lessening of the operation and virtue, most sensibly perceiued in the languishing dolor of many incurable diseases.

Q. Wherefore doe the Iewes breake the glasse, in which the bride and bridegroome drinke?

A. To admonish them that all things are transitorie and brittle, as that glasse, and therefore they must bee moderate in their pleasures.

Q. Wherefore haue all Iewes a ranke smell or sauour?

A. Some think because they are of a bad digestiō; others think because they vse not labour, nor exercise, but liue

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by vsury: some think the wrath of God vpon them the immediate cause; howsoeuer, they haue bin a people strangely dispersed ouer the face of the earth, slaughtered & tormented in al countries *France, Spaine, Portugall, Germany, and England*. Some of their offences were washing & clipping the kings coyne, circūcising & stealing of christian children, & pricking them full of holes for their blood, which they cōceited wold cure the leprosie & ranke smel both of their breath & skin. In king *Iohns* time they were fined at 1000. marks a man, vpon penalty of not payment to lose their teeth; an old Iew had 6. of his teeth pulled out because he refused to pay his fine. Many 1000. of them were slaughtered in diuers kingdomes, vpon a rumour spread, that they had poysoned all the wells in those countries: and where euer they liue at this day among Christians, they liue in subiection and slavery to them they most hate.

Q. What

Q. What countrey in the world is the most desolate and solitarie?

A. The countrey of the Sodomites where Sathan wonne so much ground, that whereas according to *Strabos* description, stood 13. cities, situate vpon one of the most fruitfull soyles in the whole earth, euen a second *Eden* or gardē of Paradise for pleasure & beauty, whence sprong those clustering grapes from those vines of *Engeddi* so renowned in Scripture; stands not now one of those cities to magnifie herselfe aboue her fellowes; but all with *Sodome*, the Lady of them all, desolated and destroyed, not one stone left vpon another, nor no other witnesse of their somtimes being, more then the dry smell of fire & brimstone, the heauy iusticers of God that destroyed thē: & for the fruit of that vine that made glad the heart of man, in thē peruered from his true vse to sin & drunkennes, are only found now apples of a beauti-

ous appearance, but touch them, and they are but ashes, and of a sulphurous fauour, an ayre of so poysonous a vapour aboue, that (as Historiographers write) stifle the fowles that fly ouer it, that they fall downe dead, and the fishes likewise in that dead sea vnder it poysoned as they fall in or flote from the siluer streames of Iordan, that thence emptie themselves into that sulphurous lake.

There are foure kinde of men that lay clayme to their owne or others, & but one rightly, and these are they.

1. The first saith, that which is mine is thine; and that which is thine, is mine, and this is the Ideot.

2. The second sayth, that which is mine is mine, and that which is thine is thine, and this is the indifferent man.

3. The third saith, that which is mine is thine, and that which is thine is thine owne, and this is the godly man.

4. The fourth saith, that which is
thine

thine is mine, & that which is mine is mine owne, and this is the wicked man.

Christ all, and without Christ nothing.

Possidet ille nihil, Christum qui perdidit unum.

Perdidit ille nihil, Christum qui possidet unum.

Q. *What doe wee owe unto our neighbour?*

A. Three things, that is to say:

| | | | | |
|---------|---|-------|---|---------------|
| nostrum | { | nosse | } | consilijs. |
| | | posse | | in subsidijs. |
| | | velle | | desiderijs. |

To counsell, to assist, to desire his good.

Three things are most precisely necessarie for euery Christian man, and what they are.

| | | | | | | |
|-------------|---|---------|---|--------|---|----------|
| Faith. | { | without | { | we can | { | God, our |
| A good name | | the | | nor | | neighbor |
| A good con- | | which | | please | | nor our |
| science. | | | | | | selues. |

Of the latter, of which one writes:

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O vita secura ubi est conscientia pura:

O life secure, that hath the conscience pure.

Q. Why do yong men many times say they are yonger then they are, and old men they are older then they are?

A. This doth Youth, that hee may seeme to preserve the flower of his youth the longer: this doth Age to regain more reuerence and authoritie, but either foolishly.

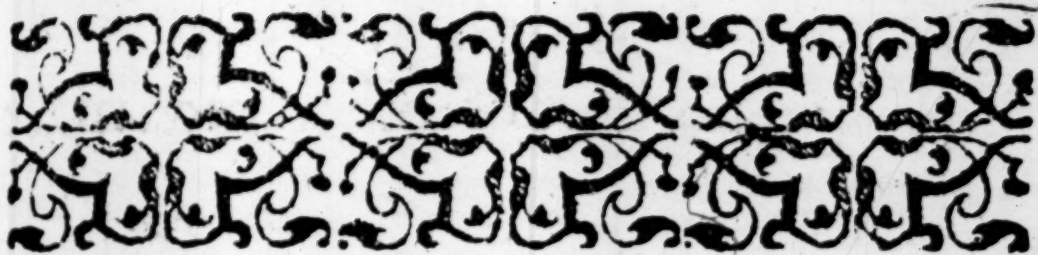
Q. He that learnes from Youth, who doth he resemble?

A. He that eats grapes before they are ripe, & drinks wine before it be settled.

Q. But who doth hee resemble that drawes his precepts from old men?

*A. He that eates ripe grapes, and drinks old wine; for *seniores sunt saniores, incipientes, insipientes.* And likewise: *Quæ laboriosa fuere iuuentuti studia, ea sunt incūda senectuti otia.* Whose studies were painfull in youth, their pleasures are more perfect in age.*

HERE



2.

HEREAFTER FOLLOW
certaine mixt Philosophicall Que-
stions, more various and of
greater libertie.

Q. *Christ bids vs be wise as Ser-
pents, wherein consists the wis-
dome of the Serpents?*

A. 1. That in the Spring she casts
her old skin to invest her in a new.

2. That she will defend her head a-
boue all things.

3. That she stops her eare at the
voice of the chainer.

4. That carrying poyson alwayes in
her mouth, she euer exposeth it before
she drinke; of whom the Poet wittily
thus writes,

*Vt nulli nocuisse velis, imitare Columbam;
Serpentem, vt possit nemo nocere tibi.*

English

English.

That thou no hurt of other men maist
take,

Be wise as serpent for thine own deare
fake.

That against others thou doe not of-
fend,

The Doves offencelesse Nature appre-
hend.

*Q. Whether may the warmth of vel-
vet or frise be more comfortable? or whe-
ther the continued pleasures of great men,
or the seldome, yet sometimes pleasures
of poore men be more delectable? or whe-
ther great men take more content, in their
great pleasures, than meane men in their
lesser?*

A. The warmth or health to the
body is al one, though velvet haue the
superioritie for ornament, it hath not
therein for vse. And as for the great
pleasures of great men, beeing dayly
and common, are not thought so de-
lectable, as the seldome recreations of
the

the meane but rarely and desiredly
affoorded: In meane rags, wholesome,
though not costly, the poore may bee
as much, nay are (for the most part)
more delighted, sleepe as soft on their
beds of flockes, as the other on their
pallates of Downe; for all content or
dislike is of our owne making: for so
good or ill an Artist is imagination,
that it will turne frise into veluet, and
veluet into frise: for as the imagination
shall be flattered, so the senses are per-
swaded, and so it is enioyed: and there-
fore I conclude, that that content
which oftentimes lodgeth not vnder
a golden fretted roofe, may be found
napping vnder a thatcht-patcht cot-
tage.

*Q. Why are not Riches in their flight
said to take themselves to the wings of a
Cocke, or a hawke, or some other tame
Fowle, but to the wings of a Swallow?*

*A. Because the Cocke and the Hen
and such like, are domesticall crea-
tures.*

tures; and which though sometimes they step aside, yet may oftentimes againe be found, as the Hawke sometimes by her bels, when the Swallow passeth away vnrrecoverably.

Q. How many and what Creatures are those, that liue onely without meate?

A. 4. The Camelion by the aire, the Want or Mole by the earth, the Sea-Herring by the water, the Salamander by the fire; vnto which may be added the Dormouse, which liues partly by sleepe.

Q. What is the reason that Herbes that are planted in the earth by the industry of man, grow vp so slowly, and prosper so leasurely, though well manured and excellently applyed euery way, when as weeds and such like grow vp hastily of themselves without either tillage or toyle?

A. It is answered, that the earth is to the one a stepmother, to the other as a naturall parent; and therefore to those which are her owne legitimate
and

and truly, she lendes the more nourishment, whē to the other but as bastards, she withdraweth it from them.

Q. Why are Cats and Whelps brought forth blind?

A. Because that drawing neere to their maturity and ripenesse, they wound and pierce the Matrix with their clawes, wherupon by their Dams they are hastily, and imperfectly cast forth before their time.

Q. Why blood issues afresh from an old member or wound many dayes before made and dryed up, the murderer approaching neere unto it?

A. Our Naturalists obserue diuers Naturall causes to the effecting of the same, which for their vncertainly wee meddle not withall; but thus conclude, that murther shall not bee concealed, or vnreuenged: and to that ende the blood of the slaughtered cries for vengeance at the hands of God, which God so regarding, by that meanes answers

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sweres, to approue to man what often seemeth doubtfull.

Q. Why doe the affections of Parents runne upwards to their children, and not their children run downewards to them?

A. Euen as the sap in the root of a tree ascends into the branches thereof, and from the branches returns not into the root againe, but runs out from thence into seed; so parents loue their children, but children so loue not their parents, but their affections run forward to a further procreatio: whereby it comes to passe that a father with more willingnesse brings vp ten children, then ten children in his want sustaine one father.

Q. How is it that there be many more women in the world then men?

A. Some thinke because women are exempted from the warres, from the seas, imprisonment, and many other troubles and dangers of the land, to be a reason sufficient: So, others

thers like wise there are, that think this may be a reason, because in the whole course of Nature, the worst things are euer most plentiful, to which effect *Plynie* tels a Story of a certaine field-Mouse, that euery Moneth brings forth thirty, when the Elephant a creature of vse & seruice, is three yeeres in trauell with one.

Questions of the Earth.

Q. How many miles is the earth in circuite?

A. It is vncertaine, and cannot rightly bee defined, for as the Lord saith, who hath measured the earth? yet the Mathematicians, & Astrologiās are of opinion that it is 4. times 5400. miles: but howsoeuer, in respect of the Heauens they conclude it but a point, where euery Star in the eight spheare is esteemed bigger then the whole circumference thereof; where if the body
of

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of the earth should be placed in the like spendor, it would hardly appeare yet, as saith a Father, we make this little so great a matter, so admiring this miserable dust, on which not onely wee that are but dust & wormes do creepe, but also many other wormes & beasts besides: and yet this point is deuided among mortals into many points, and with fire & sword contended for and fought, & many are so besotted therewith, that they would exchange for a mote of this point, their part of Heauen, could they meete with a Chapman,

Q. Where is the Center or middlemost part of the earth?

A. At *Delphos* as the Ancient would haue it, to which purpose *Strabo* tels a Story of two Eagles sent from Ioue, one from the East, and another from the West, which met at *Delphos*: some are of opinion that it is neere the Mount *Taurus*; *Ptolomeus* thought it vnder

under the *Equinoctiall*; *Strabo* at *Parnassus* a mountaine in *Gracia*; *Plutarch* was likewise of that opinion. But most of our Ecclesiasticall Writers haue thought *Iudea* to be the middle of the earth, and *Hierusalem* the very point and Center; of which opinion, was Saint *Hierom*, *Hilarius*, *Lyra*, and others, according to the *Psalme*, *God hath wrought salvation in the midst of the earth*, that is, at *Hierusalem* by his passion. Yet in respect of the whole world, there is no place properly the middle, because it is round.

Q. What were the names of those two theeues that were crucified with Christ?

A. The Scripture mentioneth not, yet we haue it by tradition, and from history, that they were *Dismas* and *Gesmas*, *Dismas* the happy, and *Gesmas* the vnfortunate, according the Poet,

Gesmas damnatur, et Dismas ad Astra lenatur.

Q. Wherefore is the world round?

A. Be

A. Because that it and all therein should not fill the heart of man, being a Triangle receptacle for the holy Trinitie.

Q. *How farre is the East distant from the West?*

A. A dayes iourney, for the Sunne passeth betweene them euery day.

Q. *Whether is the water or the earth the greater?*

A. It is answered, The water is bigger then the earth, the aire bigger then the water, and the fire bigger then the aire.

Q. *What comparison is there between the Sunne and vertue?*

A. So much that when as the Sun is at the highest, the lesser shadow doth it cast vpon the earth, as the nearer thereto the greater; so vertue, the more high & eleuate it is, the more it shines vnseene, vnlesse to it self & such as participate in the fruition thereof: as that other the more vnreal & declining

ning, a greater but a worser light to the World.

A certaine old Doctor of the Church compared the Old Testament and the New to the Sun and the Moone, the Old borrowing light from the New, as the Moone from the Sun; the New being wrapped vp in the Old, and the Old reuealed in the New.

Q. What is the highest of all things?

A. The Sea is higher then the earth, the ayre higher then the Sea, the fire higher then the ayre, the Poles higher then the fire, God higher then the Poles, higher then God nothing.

Q. What may the world most fitly be compared vnto?

A. To a deceitfull nut, which if it be opened with the knife of truth, nothing is found within it, but vacuity and vanity.

Q. Si fugio sequitur, si me fugit illa sequentem,

Res

*Res mira & varia est, dic mihi quæso
quid est?*

A. The Rainbow, which seemes to vary in colours according to the variation of the minde of him that beholds it.

Q. *What times are we chiefly to select to our selves for the ordering of our affaires, and as the most convenient for that purpose?*

A. The morning and the euening; in the morning to propose what wee haue to doe: in the euening to consider what wee haue done and effected, so that we may husband our time in the early and wise disposall and accomplishment of our affaires. And next,

That we may also haue the first of these golden verses on our side, and the other either frustrated or not strongly against vs, which ensue as followeth. And first for our early rising and the morning:

Sancti-

Thomas

Sanctificat, ditat, sanat quoque, surgere
mane.

Englified.

To rise betimes hath still beene under-
stood,

Ameanes to inrich, make wise, preserve
pure blood.

For the second.

Omnia si reputes transacta tempora vita,
Vel male, vel temere, vel nihil egit homo.

Englified.

Survey all times and their swift progresse
scan,

Rash, bad, or nothing in them's done by
man.

Q. Whether throughout the whole
yeare, are there more cleere or cloudy
dayes?

A. The dry are more then the Ray-
ny, cleere, more then the cloudy, ac-
cording to the Poet:

Si numeres anno soles & nubila toto,

Inuenies nitidum sapius esse diem.

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*Number the dayes, the cloudy and the
cleere,*

*And thou shalt finde more faire then foule
in the yeere:*

*Q. Whether are some dayes to be ac-
counted infortunate, or not, as in our Cal-
endar are set downe?*

*A. They are not; as in the Coun-
trimans Counsellor here ensuing, is
further to that purpose related: And
therfore *Heracitus* not without cause
blames *Hesiod*, for his distinction of
dayes, good and euill, as if he were ig-
norant that all dayes were alike. To
which purpose is here annexed the
noble courage and resolution of *Lu-
cullus* the Captaine, who with no lesse
happy euent then ripe iudgement, be-
ing indangered by an enemy, and vp-
pon an ominous day, as his souldiers
termed it, surprised; animated them on
no withstanding to a famous rescue
and victory, with this perswasion: that
giuing the onset with resolution, they
should*

should change a black day to a white,
and the successe was answerable.

*Q. Whether is the custome lawfull
or not, that is commonly used for the cele-
bration of our birth dayes?*

A. The Heathens in ancient times
had this custome in great esteeme and
reuerence, & in some measure we may
be imitators of the; but how we should
celebrate ours, *S. Austin* hath giuen vs
a Rule, that is, with thankfulness and
reioycing in God, that hee would
haue vs born to be temples consecrate
to him; then truly reioycing when we
find in our selues a willingness and
perfection in some measure to goe
forward and indeauour the end of our
creation, which is the seruice of God:
vnto the which vnlesse we referre our
whole care, wee shall haue small cause
of reioycing, but rather to wish we
had neuer been borne.

E

And

And most of the Fathers are of opinion that none of all the Saints thus celebrated their birth dayes, but Gentiles, as *Pharaoh, Herod*, and the like.

From Heathens we descend a moment to the Pope and Rome.

Q. The Pope borrowes two prerogatives from the Apostles, and what are they?

A. Saint Peters keyes, and S. Pauls sword, that what he cannot enter into by the one, he may enforce by the other, after the example of Iulius the 2. Pope of Rome, who leading his army along by the riuer Tyber, threw therein his keyes, saying, When Peters keyes profit vs nothing, then come out Pauls sword. And how it is drawne at this time, the world takes notice, as against Venice, France, the Duke of Ferrara, and in an hurly burly, vnsheathed throughout all Italy: The dog that with shut eyes barks against all truth.

Q. Tell me in the vertue of holy obedience

dience what garments weire they that preserved their wearers from the diuell?

A. The garments of Saint Francis, as the Papists tell vs, as if the diuell could not as well know a knaue in a Fryars habite, as in any other.

Q. What is the reason of all other things, that the Pope christens his Bels, they hauing many times that preheminence before men?

A. That the sound of them might driue diuels out of the ayre, cleare the skies, chase away stormes & tempests, quench fires, and giue some comfort to the very dead, and the like.

To which purpose heare the Bels ring
out their owne peale:

*En ego Campana, nunquam denuntio
vana,*

*Laudo Deum verum, plebem voco, con-
grego clerum.*

*Defunctos plango, viuos voco, fulmina
frango,*

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*Vox mea, vox vita, voco vos, ad sacra ve-
nite.*

*Sanctos collaudo, tonitrus fugo, funera
clando*

*Funera plango, fulgura frango, sabbatha
pango:*

*Excito lentos, dissipo ventos, paco eruen-
tos.*

Englished.

Behold my vses are not small,
That God to praise assemblies call,
That breke the thūder, waile the dead,
And cleanse the aire of tempest bred,
With feare keep off the fiends of hell,
And all by vertue of my knell.

*Q. What number was the most fatall
to Rome?*

*A. The sixt number, according to
the verse ensuing:*

*Sextus Tarquinius, Sextus Nero, Sextus
& iste, (scilicet Papa Alexander 6.)
Semper sub sextis perditā Roma fuit.*

What

What other names or numbers to her
wonne:

In the Sixt still she lost, was Rome vn-
done.

*Q. What inscription or motto was
that (according to the fiction) which Mar-
tin de Afello fixing over his Gate, by
reason of the false pointing of the Painter,
cost him his Bishopricke?*

*A. Porta patens esto nulli, claudaris
honesto.*

Where the Painter mistaking himselfe
made the point at *nulli*, and so made
it: Gate be open to none, but shut out
all honest men.

The Pope riding that way before
Martin had corrected his inscription,
taking it for profest knauery, discarded
him of his Bishopricke (as it was won-
der) and placed another in his house,
who kept the inscription stil, but on-
ly altered the point, and made it
thus,

*A Helpe to Discourse.**Porta patens esto, nulli claudaris honesto.*

Adding thereunto,

*Ob unum punctum caruit Martinus
Asello.*

Gate open to the good, and shut out
none;

For one poore point is all from Mar-
tin gone.

Q. There is a certaine thing that hath
not the art of numeration, neither knowes
the order of time how it passeth, and yet
least wee should be ignorant, or the time
should deceiue vs, it instructs vs both ho-
nestly?

A. A Clocke, vpon which one thus
writeth,

*Qui nescit quo vita modo volat, audiat
hora,**Quam sit vita brevis nos docet ille
sonus.*

Hee that would know how minutes
steale away,

That peece vp howres, that patch out
the day:

This

This trusty watchman to supply our
need,
Proclaimes our liues short span in their
swift speed.

Q. What are the natures and dispositions of the foure Elements?

A. The earth is dry, the water cold,
the ayre moyst, and the fire hot.

Q. Which is the highest of those Elements?

A. The fire, whose nature is euer to
mount vpward, and if you turne it.
downeward, it goes out thereupon.
Thence proceeds Saint Chrysostoms
admiration, that the Rayes of the Sun
in nature hot, in quality glorious, doth
shoot downeward, so contrary to the
fire.

*Q. What fire is that that sometimes
followes, and sometimes flyeth away?*

A: An *Ignis fatuus*, or walking fire
(one wherof keeps his station this time
neere Windsor,) the pace of which

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is caused principally by the motion of the ayre; for the swifter one runs, the swifter it followes, the motion of the ayre enforcing it.

Q. VVhat thing is that most usefull and pretious in the world, that produceth another of no use nor goodnesse at all?

A. Fire, from whence proceeds smoake, of which *Lipsius* writes,

Ita te tolle á humo ut absis á fumo.

Q. VVhat Coales do longest of all other preserve fire?

A. The Coales of Iuniper, of whom it is reported that they haue kept fire a whole yeere together, without supply or going out.

Q. VVhat is that which being the heaviest, & hardest of all things, yet yeelds both to the extremity of fire and water?

A. A Stone.

Q. VVhat stone of al others is the greatest wonder?

A. The

A. The flint stone that preserves fire within it, a wonderfull secret and benefit to man.

Q. *What is that which being first water, afterwards assumed the forme of a stone, and still retaines it?*

A. The Chrystall congealed by frost.

Q. *What stone is that that yeelds neither to the fire nor to the hammer?*

A. The Adamant, which as our Naturalists observe, is dissolved onely by goates blood: whereupon S. *Chrysostome* writes, though the heart of a Sinner be more harder then the Adamant, yet wil the blood of Christ mollifie it.

Q. *Whether haue stones a vegetative life or no?*

A. This if wee doubt, our Pioners and Mineralists will resolve vs, who finde out by experience that although Mineralles be buried deepe

in the earth, yet through diuers veines and channels, sucke in moylture and nourishment, as doe plants and trees, and that they do likewise increafe and grow, though in a slower progression and degree then other things, is probable and certaine.

Q. Is there a difference of prerogative among stones?

A. T^{is} answered there is,
For the stone in the Altar hath more honour then the stone in the street.

For the one is kneeled vnto with deuotion, the other troden on by the feete.

Q. Which are the most precious stones for mans use?

A. The two millstones of the mill,
Of which the one neuer stirres, and the other ne're lies still.

Q. What birds of all other are the most gentle, the most innocent?

A. The Doue for gentlenesse and
sinn.

simplicity, is commended in Scripture; for the Doue is among birds, as the Sheepe is among beasts, frō whose kind, no hurt proceeds to man, being a sociable creature for his seruice, of whom it is obserued that he yeelds vp his life for the sustenance of man, sobbing it out with a kind of meeknesse and patience, more then any other creature; and for his vse there is nothing vnecessary for our seruice in the whole composure of him; his flesh being good for meate, his guts for the strings of Instruments, his dung to enrich the field, his wooll for cloth, so nothing superfluous: So likewise the Doue, a patient, not an offensive creature, without beake or tallents of oppression; hauing no other defence against their enemy, the Hawke & such like, more then the swiftnesse of her wing, according to the Poet,

*Felle columba caret, rostro non ledit,
possidet innocuas, pura q; grana edit.*

Her

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Her food is graine , her beake doth
not offend,

No gall this creature hath, nor no bad
ende.

And therefore they hate the Hawke,
as it is said, because of his beake.

*Odinus Accipitrem quia semper vivit in
armis:*

We hate the Hawke , and feare him
neare or farre,

Because his beake still threatens to
vs warre.

*Q. Whence proceeds the mourning of
the Dove?*

A. For feare of the miscarying of
her yong, which she is so fruitfull in,
that she brings forth euery moneth, or
at least layes egges: they ioyne their
beakes in the way of loue , and con-
ceiue by billing.

*Q. What birds of all other are the
most rauenous ?*

A. The Eagle, the King of birds, of
whom it is deliuered, that they neuer
die

die by old age or sicknes, but by famin, and that by reason of the vpper part of her beake so inclapsing the vnder, that she cannot open her mouth to receiue her food. *Elianus* writeth that the feathers of the Eagle, put among the feathers of other birdes, doe consume and waste them away, as doe the euill gotten goods of some rich oppressor, not onely themselves, but together the whole lumpe, some wherof were well or much better gotten. To which purpose *S. Chrysostome* saith, a few riches euill gotten will not onely waste themselves, but consume away those that are well gotten.

Q. Why is the Eagle spread in the Emperours Armes?

A. Some thinke it was so giuen vpon a compact betweene the Emperour of *Germany* and *Constantinople*, vpon an agreement betweene them, that the succeders in the *Germane* Empire after *Charles* the great should be cald Emperours

rours of the West, as the Emperours of Constantinople, Emperours of the East; & so the head should looke both wayes, as the verse seemes here to confirme it :

Picta biceps aquila, hinc occasum, hinc aspicit ortum :

Alter, ait, nostri est Caesaris, alter erit.

The Eagle spread had this and riper scope,
To eye both present, and the future hope.

Q. *What bird is that, that hath the fairest feathers, but the most hellish voyce of any other?*

A. The Peacocke, whom the Poet termes to be

Angelus in Penna, pede latro, voce gehenna :

A bird that hath an Angels plume,
A theeuish pace a, Hellish tune.

Plinie writes, that the Peacocke enuying the profit of man, deuoures her owne dung, lest hee should make vse
of

of it.

Q. What birds in the Scripture doth God preferre before wicked men?

A. The Kite knowes her time, as doth the Tuttle, the Swallow, and the Storke.

Q. What birds are most perfect Heralds of the Spring?

A. The Swallow and the Cuckow.

Q. Is there any thing more of excellent observation in the Swallow?

A. There is, and this is very observable of her, the descretion she uses in feeding her yong, when hauing five in her nest, she euer begins at the eldest and so by degrees goeth ouer the rest, that all may haue alike, and none bee forgot. In the winter she flies not away, as it is reported of her, but is found to lie in her nest as dead, and to reuiue againe with the approaching warmth of the Sommer, which some take to be an Embleme of the resurrection.

Q. What bird of all other is the most sweet?

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Sweetest in voyce?

A. The Nightingale, who as *Plinie* notes, euer sings sweetest notes in the hearing or presence of man: and the reason is as the fiction leades vs; for that the Cuckow, and the Nightingale two quiristers of that season, in some ripenesse of the Spring, wherein they both take their tunes, which is most chiefly from the middle of Aprill, to the end of May, fell into a controuersie of the excellencie of their voyce and note, which dissention grew so farre, that it could not be ended without an vmpire, vnto which the Asse was chosen, as thought a fit iudge, by reason of his long eares, quicke hearing and presence; by whose iudgement the Cuckow was preferred, because her note was easie and plaine to his capacities: the Nightingale thus cast, appeales to man for her censure, and where euer she sees him attentive, there she runnes into the varietie of her most excellent

Ditties

Ditties.

*Q. VVhat in times past was the contro-
uersie for beantie or excellencie betweene
the Crow and the goose?*

The Crow sayes,
Altera me in terris non est fœcundior ales.

In all the earth no bird then I more
white..

The Goose answers.
*Tu me plus loqueris, plus ego scribo ta-
men.*

Though lesse I speake then thou,
yet more Ile write. .

And concerning the Parrot, *Aristo-
tle* was of opinion, that she would
speake more and better then she doth,
if she drunke but wine.

*Q. VVho were those among men that
attempted to flie like birds?*

*A. Icarus and Dedalus, & of late an
Italian that flew from the top of Saint
Markes*

Markes tower in Venice, and did it without hurt: besides an Englishman that offered to vndertake to fly ouer the Thames, but afterwards hee flew from his purpose, and did it not: and as I haue heard since, hee is flowne ouer the sea in a ship.

Q. Who are the most merry, the most free, the most mad, and the most blessed in the world?

A. The most merry are Popish Priests, that sing when others weepe, both before they die, and after they are dead.

The most free are Physitions, that are onely licensed to kill with punishment, so that what is death to others, is gaine to them.

The most mad are nice Grāmariās that fight about vowels, and for ayre and sound, and with as much bitterneffe as the Turke against the Rhodes.

The fourth are the poore that are blessed, to which I incline, though with *A-*

gur

it
an
er
w
as
er
gur I pray to giue me neither pouerty
nor riches, but contentednesse.

Though *Ouid* could say concerning
their blessednesse:

*Non tamen hoc tanti est pauper ut esse
uelim.*

Though blessings be for them in store,
To be their heire I'de not be poore.

Q. *Wherefore haue Grammarians
formed three genders in Art, seeing there
are but two in Nature: or why doth not
Nature bring forth things of the Newter
gender as wel as of the Masculine and the
Feminine?*

A. Let him tell the cause of that
who can, or if he cannot, let him seeke
out another *Palemon* that can vntie this
knot, for my heyfer shall not plow this.

Q. *What is that which knowes not
it selfe to speake, understands not a voyce,
yet conceales not, but repeates the voyce
of him that speakes?*

A. *Eccho* the daughter of the ayre
and tongue.

Q. *What*

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Q. What may come into thy minde by recording these five muscalle vowels,

VT RE MI FA SOL LA?

A. The custome of drunkards, for when they drinke,

| | | |
|---------------------|----------------------------|---------------------|
| <i>Incipiunt in</i> | <i>{ Vt, & bibũt }</i> | <i>Vtiliter</i> |
| | <i>{ Re</i> | <i>Regulariter</i> |
| <i>Pergunt in</i> | <i>{ mi</i> | <i>mirabiliter</i> |
| | <i>{ fa & bibunt }</i> | <i>familiariter</i> |
| | <i>{ Sol</i> | <i>solemniter.</i> |

Desinunt in La mi, quia exitus Lamentabilis & miserabilis.

Englified.

| | | |
|------------------|----------------------------|---------------------|
| <i>They be-</i> | <i>{ Vt, & drink }</i> | <i>{ sauingly</i> |
| <i>gin in</i> | <i>{ Re</i> | <i> Regularly</i> |
| | <i>{ mi</i> | <i>{ miracu:</i> |
| <i>They hold</i> | <i>{ fa drinking</i> | <i> familiarly</i> |
| <i>on in</i> | <i>{ Sol</i> | <i>{ solemnly.</i> |

And

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And ending in La mi, because the end is lamentable and miserable.

Q. What creatures are those, some living, and some dead, that rule all the world?

A. The sheepe, the goose, and the Bee; for the sheepe yeelds parchment, the goose quills to write it, and the Bee waxe to seale it.

Q. What creatures are those that are both in the heauens, in the earth, and in the Sea?

A. The Dogge, and Serpent or Dragon, according to the Poet:

Latrat in a de Canis, nat in a quore, fulget in astris.

Though more confined creatures more do pine,

The Dogge in house, Sea, Skie, doth barke, swim, shine.

Q. Whether are there more or greater lining creatures bred on the earth, or in the Sea?

A. In

A. In the Sea (as all writers testify and agree vpon:) and this moreouer they adde, that there is no creature on the earth that hath not his like in the Sea, and yet there are many in the Sea that the earth cannot paralell, nor any other place; and beside, with this good difference, that those creatures that are hurtfull on the earth, in the waters are not so, as the snakes and such like there are without their venome, & offencelesse.

Q. What is that which nothing being more beauer of it selfe, yet nothing more moueable, & if you keepe it not within boundes, seuers it selfe into many particulars, yet after runs into one lump; and being it selfe vchangeable, changeth and altereth the forme and colour of things?

A. Quicke siluer.

Q. What herbe is that which presents the forme of a man?

A. The roote of the Mandrake.

Q. Whether is it of truth or not, that

is vulgarly reported, that those that digge this roote escape not without death?

A. Nothinglesse, yet hath it of it selfe a soporiferous nature, to procure sleepe (drunke, or applyed, euen as *Opinum*) to death.

Q. What creature is that which at once brings forth, nourisheth her young, & goeth with young againe?

A. The Hare, that feareful and pursued creature, of whom according to *Plinie*, the males bring forth as the females, vnto which no other creature may compare in fruitfulnessse, but Conies, those cunning pioners that haue vndermined and subuerted cities, and the mony of vsury that no sooner is begot it selfe but it presedly ingenders.

Q. Among all beasts, and birds, which are of the most beauntious and various colours?

A. The Peacocke among birds, is as the Pather among beasts; onely in this they differ, that wheras the Peacockes deformi-

deformitie is his feete, the panthers in his head.

Q. What kinde of men are they which being as beasts themselves, sit upon beasts, carrie beasts on there hands, haue beasts running about them, and all to pursue & kill beasts?

A. Vnlettered huntsmen, of which Saint *Ierome* further addeth, that *Esan* was a hunter, and *Nimrod*, and both wicked men, and that hee had scarce read in the Scripture of any holy man that was an hūter; not that he thought it impossible to bee so, as if they were adiuncts not to be separated; nor that they were wicked, because they hunted, but that they hunted being wicked men.

Q. What twise two things are those that are oftentimes sayde to denoure their masters?

A. *Hec bis bina, canes, & aues, seruique atque caballi*

Dicuntur Dominos, sepe vorare suos.

Hawks

Hawkes, hounds, and horses, seruants,
pride, and stealth :

Are oftimes found deuoure their ma-
sters wealth.

Vnto which may be annexed another
distributor of miserie and penurie, not
inferior, if not greater then any of the
rest, which is gaming or dice; and ther-
fore as the saying is:

*Ladens carillis bene respice quid sit in
illis,*

*Spes tua, res tua, sors tua, mors tua, pen-
dit in illis.*

At Dice who plaies in this conceit may
enter:

My hope, my helth, my life, my wealth
to venter.

And all thereby : and therefore if he
would preuent his danger by cunning,
let him know the more cunning hee
is in this art, the more wicked he is in
his life.

A good rule to be obserued both for
our profit and carriage.

*Amores.**Mores.**Ores.**Res.**Es.*

*Hac tua verba iubent, fugiendos semper
amores,*

Mores seruandos omnibus esse bonis:

Noctes atq; dies orando, rebus et uti

Prudenter proprijs, nec lapidanda bona.

These words vnto vs this instruction
preach,

First flie fond loues, of many a good
the breach:

Next keepe good manners, and the
good embrace,

For that becomes; then pray in euey
place,

Next vse thy goods with moderation
fit,

And thou shalt reape both praise and
benefit.

*Q. There are two things that cannot
be too much trimmed, and what are they?*

A. A.

A. A ship, and a woman.

Q. In what places are wines of best use and most fit?

A. One of Marcions schollers answered, in *Thalamo et in Tumulo*, In the bed, and in the tombe.

Q. By what reasons were the Ancient Poets used to condemne 2 marriages?

A. By comparing the aduventure of such a one to the wracked Seaman, that once ashore, will notwithstanding to Sea againe; according to the verse,

The man that once from mariage free
yet hasteth to that paine,
Resembleth much the wracked man
that will to sea againe,

Q. What was the yong mans answer wherefore he would not marry a widow?

A. Because according to the old saying, He would not drinke in the water that another had died by tasting of; as followes,

In qua quis perijt non bibo dixit aquam.

Q. How comes it to passe that learned men, wisemen, Church men, and such like, choose notwithstanding al their wisedome, many times, wiues impatient, contentious, and troublesome?

A. It is not to bee doubted but that mariage is a fate suffered or appointed by God, *Gen. 28.48.* and therefore not alwayes in the power of euery man, to choose according to his wisedome and vnderstāding at al times: but that wise and learned men, should many times if they haue not euill & vnchast wiues, meet yet with those that are bitter and contentious vnto them, I can giue no reason for it but this fate, vlesse it bee for this cause, that when abroad they reprove other mens faults and errors, they may haue at home those that may preach to them their owne weaknesse and infirmities. And therefore as one sayth, Howsoeuer, it must be our wisedomes to loue them, since it was fortune to haue the: & for their faults we must

must either seeke to remoue the, or endeavour to beare them; if wee can take them away, we make them the fitter for our selues; if not, wee become bettered our selues in our patience.

Q. Who are those that plow the sands, till anothers ground, and leaue their owne field vnhusbanded?

A. The Adulterer, who is saide to want two of his five senses, at least not to haue the true vse of them: that is, his seeing and hearing; for if he could see, he might behold the immediate destruction that waites at the threshold of that sinne: if he could not see: yet he might heare from the testimony of wooll experiencers, that cry out in each corner, This path I trod, and it brought me to destruction.

Q. I know thou art diligent in reading the Scriptures, therefore shew me in what one Chapter of the Bible all the five senses are described?

A. Gen. 27. vers. 4. seeing, ver. 18. hearing, ver. 21. touching, ver. 25. tasting, ver. 27. smelling. The 5. windowes of the soule, of which one thus writes,

S Lucem oculis video, & varios discerno colores:

H Consona me iuvat, offendit symphonia discors.

S Fragranti oblector, vitioso offendor odore

T Insipidum & sapidum quid sit me iudice constat:

T Sentio quid Calidum, aut Gelidum, quid molle quid asprum.

The seeing, light & colors doth discry,
The hearing, tunes and discords doth attaine,

The smelling, odors sweete and sowre doth try,

The taste, respects the Cookes both art and paine:

The touching, hard and soft, and hot and cold,

Through these 5. windowes doth the soule behold. .

Q. VVba

Q. What is the least member in the body, and yet darkens the whole man?

A. The eye lidde.

Q. Is the most perfect eyesight sometimes deceived?

A. Oftentimes, and as soone as any other of the senses: for example, cast a straight staffe into a troubled water, and it appeares to the eye as crooked and wauering. Stand vpon the shore, thou seest the ship goe, stand vpon the ship, why then thy eye will tell thee, the shore goes, and the ship stands stil. So the head being distempered, thou shalt thinke fixt things moue, and on flame to.

Q. What is the swiftest of all things in the world?

A. One answered the Sun, because his speed is such that in a day he compasseth the whole circuit of the earth. But another replied, that thought was swifter then that, because it trauelled the whole world in a moment.

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Q. What foure euils are those that chiefly trouble a house?

Sunt mala terna domus, imber, mala femina, fumus,

Quartū cū mane surgunt pueri sine pane.

A smoake, a storm, & a contētious wife
Three ils are found that tire a husbands
life:

To which a 4. is by the prouerbesed,
When children crye for hunger wanting bread.

Of *Martin Luther* and *P. Melancthon*s eloquence and sweetnesse.

Dimissa his opera sed mens fuit unica, parit

Ore Lutherus ones, flore Melancthō apes.

Twixt *Luther* and *Melancthon* so long gone,

Their works were diuers, though their faith was one.

For *Luthers* soundnes loded by degrees
His sheepe, as did *Melancthon*s flowers his bees.

Q. What meanes this speech, Nourish not the whelp of the Lion?

A. It giues to vnderstand that wee

are not to cherish any power aboue the Law; nor to foster that strength that may afterwards oppresse vs.

Q. Why do they that are troubled with the Gowt euer loue to talke most?

A. Because they cannot runne with their feete, they loue to run with their tong. For the benefit of any mēber we are depriued of, hauing two of them, we esteeme the other in the reckoning of them both: as concerning the eye, no man desires to be blinde, or to haue but one eye, yer if any mischāce should befall the one, wee esteeme the other the dearer, as it follows in the v. 9 *Non habeo, nec habere uelim, quod sit tamē Nō careā Crasi si mihi dētur opes.* (*ad sic* Mine eye I would not sell for droffe, Thogh *Crasus* wealth repayrd my losse

None more blind then Bayart, as the saying is, nor none more forward to venture then he that least knowes the dangers that he enterprises, as by this example is made manifest.

The trees on a time went forth to select them a king, and in their progresse they came to the Oliue tree, and sayde vnto it, reigne ouer vs and be king, but it refused, saying, shall I forsake my fattenesse, wherewith I am suppled, and man is nourished? no I will not; & with these and the like reasons refused their offer. Then they came to the figge tree and sayd, reigne ouer vs; who answered shall I leaue my sweetnesse and fruites more delicate then the hony of *Hybla*? Then they came to the Vine, and shee refused saying, shall I forgoe my sweet shade, and comfortable clusters, that comfort and make glad the heart of man? it shall not bee. Then spake the Bramble, let me be king ouer you that I may curbe you with sharpe lawes; & thus what the good refused, the worst offers to take vppe and embrace, for none more ambitious then the vnder-feruing, as in the proposition before declared.

Q. What

Q. VVhat waters of all other are the most deceitfull?

A. The teares of a woman, the which in the blessed weeper, are called the bloud of the soule.

Q. VVhat creatures of other are the most wanton?

A. Infatiate women, according to the Poet :

*Gallinis Gallus ter quinis sufficit vnus,
At ter quinque viri vix sufficiunt mulieris*
One Cocke sufficeth twise fiue hen.
Scarce one lewd woman thrise 5. men.

Q. VVhat women of all other are the most fruitfull?

A. Beggars wiues, that of all other one would think should be most barré.

Q. Of imperious women what did Cato report?

A. Cato sayde, Our wiues rule the common wealth, for wee gouerne the people, and our wiues gouerne vs. To which purpose *Themistocles* said, Our wife the *Athenians* rule the *Grecians*, I the
Athe--

Athenians, thou me, thy son thee. Therefore in my opiniō he spoke not amisse that sayde, hee neuer knew common wealth, nor priuate family well gouerned, where the hen crew, and the cock held his peace; for though it be sayde of women that they are so able of tongue, that 3. of their clappers wil make a reasonable noyse for a market, yet though they talke they should not commaund or at leastwise should not gouerne.

Q. Whether was the night or the day first?

A. Thal. Milesius answereth, the night was before the day, as in the creation is manifest, *So the euening and the morning were the first day.* From which notwithstanding wee vary in our opinions, as preferring the day before it: and for because the euening is but the latter part of the day, which must precede it.

Q. How many colours are there in the Rainbow?

A Va-

A. Various colours, but two especially most apparent, a watry, and a fiery colour, which two colours expresse two iudgements, the one of water past, in beginning of the world; & the other of fire to come, in the end thereof.

Q. Which is the longest day in all the yeere?

A. S. Bernaby answereth, that which hath the shortest night.

Q. How many are the properties of good wine?

A. As many as there are senses in mans body, for to euery sense should good wine haue a relation.

1 To the sight good colour, purenesse and cleerenesse.

2 To the hearing, being powred forth, a sparkling and speaking noise.

3 To the taste, sweetnesse.

4 To the touching, coldnesse.

5 To the smell, sweetnesse.

Q. How many are the veines, in the body.

body of man?

A. As many as there are dayes in the yeere, of which one thus writeth,
That euery thing we doe may vaine appeare,
We haue a veine for each day in the yeere.

Q. How many bones are there in the body of man?

A. It is answered according to *Galen, Hippocrates*, and others, that there are in mans body 284. which are thus singly collected, in the head 49. in the breast 67. in the armes and hands, 61. in the feet 60.

Q. At what yeeres doth a child present halfe his height?

A. Betweene the 3. and 4 yeere.

Q. How many teeth hath be according to the Poets rule?

A. *Sunt homini Dentes, triginta duo comedentes.*

The grinders which in time are said to cease,

Are

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Are numbred thirty two at best increase.

Q. How many are the senses of the soule?

A. Though the sensible things of the world be numberlesse, yet the Organs of the sense that cōprehends the, are but five: 1. Touching. 2. Tasting. 3. Feeling 4. Hearing 5. Smelling.

Q. What is the quickest and best sense of all other?

A. The eyes.

Q. Which is their best object and noblest use?

A. Their use is admirable and excellent in this world. 1. To distinguish and shew vs the variety and beauty of all things in the world, but yet their chiefe use shall be, through the effusion of his heavenly light, face to face, to see God in the world to come.

Q. What sense had the greatest hand in the first transgression?

A. The

A. The eye.

Q. How sheweth it his sorrow?

A. By shedding teares, which no other sense doth or can.

Q. From whence proceed teares?

A. Out of the braines most thinnē and liquid excrement, of which (being the moistest part of the whole body, and twice as much in quantity as the braine of an Oxe) it yeeldeth great plenty.

Q. How doe they see?

A. Not by sending the rayes vnto the object, but by receiuing beames from thence, which euer end with pointed Angels in them; where if the object be far off, it ends in them in a sharpe point, and so the thing seemes small; if neere, in a broader point, and thereby seemes greater.

Q. How many things are required to a perfect sight?

A. Nine things, viz.

1. Power to see.

2. Light.

- 2 Light.
- 2 The visible thing.
- 4 Not too small.
- 5 Not too thin.
- 6 Not too nigh.
- 7 Not too farre.
- 8 Cleere space,
- 9 Time.

Q. What foure things bee those that be grienous to our eye sight?

A. 1 Smoke out of the moist wood.

2 Wind in a storme.

3 Teares.

4 To see our enemies fortunate, and our friends vnhappy.

Q. VVhat things doth the eyes most betray that a man would keepe secret?

A. Loue, and drunkennesse.

Q. What is the office of the eares, and wherefore are they placed on high, with windings and turnings in them?

A. To receiue the sound or ayre into them, which formes a noise in their

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the mases, whereof the soule makes a distinction; they are placed on high, because all sounds mount aloft; with turnings and windings in them, that the sound may not too hastily strike the braine: it is the slowest, yet the daintiest sence of all the other; for as those that haue no skill in Musicke, can perceiue a discord, & though they know not what is good, yet finde what is euill; the most delightfull tune they heare is the Musicke of the Psalmes from the voyce of men and women.

Q. VVherefore haue we two eares & but one tongue?

A. That we should heare twise as much as we speake.

Q. Wherefore haue we our eyes liddes to shut them, when our eares are alwayes open, our eares fixed, and our eyes moueable?

A. Our eares are open to heare the prooffe of euery tale, and vnmoued to the end that though they quickly heare,

heare, they be not quickly moued to censure ouer rashly; and these two are the chiefe intelligencers, and seruants of the soule, the other three attend vpon the body.

Q. How is the taste discerned?

A. By veins which spread through the tongue and pallate, to distinguish euery rellish; the abusive pleasing of which sence, as experience teacheth, through *Cookery*, and *Sauces*, hath kild more bodies, then either the sword, famine, or pestilence.

Where is the seat of the smelling?

A. In the nostrils; for as G G D breathed the breath of life into them, so makes he it their vertue by the seate of that sence in them, to distinguish all ayres, profitable or hurtfull to the body of men.

Q. What are the benefits of good sents to the body?

A. To purifie the braine, refine the wit, awake the fancy; to which purpose

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pose old deuotion ordained Incence to make such minds the more apt for heauenly contemplations; yet some are of opinion, these perfumes are but vnnecessary furnishings, since as the Prouerbe is, they smell best that sinell of nothing.

Q. From whence is deriued the power of feeling?

A. The feeling power which is the roote of life, spreads it selfe through euery part of the body, by sinewes, which descend from the head to the foot, and like a Net spread all ouer the body, she discernes (euen as the Spider sitting in the midst of her webbe:) if ought do touch the outward thred of it, she fees it presently shaking on euery side; by this sense we doe discern, hote, cold, moist, dry, hard, soft, rough, pleasure, and paine.

Q. What may the memory be compared vnto?

A. To the Sea and the Land, the
part

part that retaineth all, to the land, that deuoureth all, to the Sea, being likewise the Lay-mans table-booke, that remembers much, and forgets much, her seat is in the hindermost part of the braine behinde.

All which in manner may bee thus varied.

What is the body? The dwelling of the soule.

What the eyes? The leaders of the soule.

Q. What are the browes? The portall of the minde.

A. What is the eare? The interpreter of sounds.

What the lips? The leaues of the mouth.

Q. What are the hands? The workmen of the body.

A. What the heart? The receptacle of life.

What the lungs? The bellowes of

of the ayre.

What the stomacke? The ordered
of the meats.

What the bones? The strength of
the body.

What are the legges? The Colum-
nes of the body.

Aliter,

*Cor sapit, & Pulmo loquitur, Fel com-
mouet iram,*

Splen videre facit, cogit amare iecur.

Wisedome the heart, the lungs the
laughter moue,

Gall, spleene, and liuer, anger, laugh-
ter, loue.

Q How are these following Denomi-
nations, distinguished to their particulars,
as of reason, understanding, opinion, and
the like?

A. 1. When by mouing from
ground to ground she sifts things out,
she obtaines the name of reason.

2. When by reason shee hath
found

found truth and standeth fixed, shee is vnderstanding.

3. When she lightly inclines her assent to either part, shee is opinion.

Q. What is the difference betweene wit, and will?

A. Will is the Prince, and Wit is the Counsellor, which sits in counsell for the common good of the man; for what Wit resolves vpon, Will executes; Wit is the mindes chiefe Iustice, which often controules the false iudgement of Francy; Will is as free as an Emperor, cannot be limited, barred of her liberty, or made will by any coaction, when she is vnwilling to: and lastly, their chiefe vse is, our Wit being giuen vs to know God, our Will to loue him being knowne.

Q. Which are the three first members formed in the wombe after conception?

A. The heart, the braine, and the liuer, the three chiefe members of life.

Q. Which

Q. What is the last made?

A. The eye: The interpretation of the minde; The last member formed in the wombe, and the first that loseth his motion in death; for in that exigent, the spirits of the sight betake themselves to the braine, as to their castle of refuge, a sure token of death.

Q. When a man dies, which is the last parts of him that stirres, and which of a woman?

A. To answer merily, and not altogether impertinently, tis said, the last part of a man that stirs, is his heart, but of a woman, her tongue.

Q. A wise man said, that from the most vildest creatures on the earth, just matter might bee had whereby to glorifie God; to this one answered, what takest thou from the Serpent, whereby to glorifie him?

A. To praise him that he made me not such a one: To which purpose is here annexed a story of one, who seeing

ing a toade lie in the way, fell a weeping; two Bishops comming by, inquired his reason, who answered, that the sight of that vgly and loathsome creature, had admonished him of his ingratitude to God, that had neuer given him thanks for the excellency of his creation, beeing made after his owne Image; when hee being but as clay in the Potters hands, it was in his power to haue made him a vessell of dishonor, yea euen the basest & deformedst, such an one as that toad.

Q. What is the most beautifull thing in the world?

A. One answered, the Sunne; but another replied, that blinde men saw not that, and therefore hee concluded that Vertue was much more resplendent, which euen the blind might perceiue perfectly.

Q. What is the strongest of all things?

A. One answered, Wine, another, a King, a third, a Woman; and all these

G

are

are very powerfull, but truth is the strongest of all, which ouercomes all things.

Q. VVho is the greatest opposer of this Truth?

A. One answered, the Pope, who as *Balens* recites, is so opposite, that commonly whatsoeuer he praises, is worthy of dispraise; for whatsoeuer hee thinkes is vaine, whatsoeuer he speaks is false, whatsoeuer he dislikes, is good, whatsoeuer hee approoues is euill, & whatsoeuer he extols, infamous.

Q. VVhat seate is ordained for Popes after this life?

A. Heauen they continually sell, and daily offer to sale, and therefore Hell is their place in reuersion; according to the Poet,

*Vendidit & coelum Romanus & Astra
Sacerdos:*

Ad Stygias igitur cogitur ire domus.

Q. VVhat part of speech is Papa, for the Pope?

A. Part

A. Part of a participle, because hee partakes part from the Clergy ; part from the Laity, and part from both with Mood or Tense,

Papa nec Deus, Nec Angelus, Nec Homo; quid tunc? the Pope is neither God, Angel, nor Man; what then? *Diabolus.*

**Q. Who are those that pray for all,
Defend all,
Feed all,
Denourre all?**

A. In an old picture, I found it thus written, The Pope with his Clergy, sayes, I pray for you all; *Cæsar* with his Electors, I defend you all; The Clown with his sack of Corne, I nourish you all: at last comes Death and sayes, I deuoure you all.

Q. What little fish is that in the Sea
that hath the greatest strength?

A. The Rhemora, a little fish of
halfe a foot long, which but by faste-
ning vpon it, will stay a Ship vnder
G 2 sayle

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sayle with winde and tide.

Q. What thing is a Lyon most affraid of?

A. The crowing of a Cocke, and the noyse of a Cart-wheele.

Q. What difference of Dayes is there of the Christians, the Turkes, & the Jewes Sabbath?

A. The Christians keepe their Sabbath on Sunday: The Jewes on the Saturday: and the Turkes on the Friday, in scorn of Christ that was that day crucified.

Q. What is death very fitly resembled unto?

A. To a woman or a shaddow, for seeke it and it flies you, flie it and it seekes you: and so a woman, according to the Poet,

*Follow a shaddow, it still flies you,
Seeme to flie, it will persue you;
So court a woman, she denies you,
Let her alone, she will court you.*

Q. What

Q. What is that, which of running becomes staid, of soft becomes hard, of weake becomes strong, and of that which is infinite becomes but one?

It is answered, Ice.

Q. Whether was Cristall ever Ice?

A. It is answered, that those waters which are congealed with a continuall and dayly cold, as by the space of ten or twenty yeares, are called Cristall, by reason of their transparencie; and are for the most part found vpon the Alpine Mountaines, cleuated against the face of the North, where they become so hard, that scarce they euer after yeeld to the hammer.

Q. What liquor of all other soonest extinguisheth the fire?

A. Vineger, for the exceeding piercing coldnesse, and eagernesse it hath.

Q. What is the strongest of all things in the world?

A. Thal. Mil answered, Fate; another, Death, because it ouercomes all things.

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Q. How many letters are there in the holy tongue?

A. As many as there are bookes in the old Testament, of which one thus further obserues, that as 22. letters forme our voyce, so 22. bookes containe our faith.

Q. What comparison is there betweene Prophets and Poets?

A. Thus much according to the old verse:

*Ille de rebus predicere vera futuris,
Hi de prateritis dicere falsa solent.*

Englified.

Of things to come, these truely make
vs know,

What the other of things past, doth
falsly shew.

Q. Who were those that were seene to eat after their deaths?

A. Christ, Lazarus, the daughter of Iayrus, and others.

Q. Upon

Q. Vpon what kind of persons according to Diogenes opinion, are not benefits to be bestowed?

A. 1 Not vpon olde men, because they liue not to requite them.

2 Vpon children, because they forget them.

3 Vpon dishonest folkes, because they will neuer requite them.

Q. Who are those that see many things farre off, but little neere at hand?

A. Old men; blinde in the present-tense, but for the most part, quick-sighted in the preterimperfect tense.

Q. How comes it that the Husband seekes the wife, and not the contray, the wife the Husband?

A. Because the man seekes that which he lost, that is, his rib, which was taken from him in the forming of Woman out of his side, and therefore when a man marries a wife, what doth hee but fetch backe the rib which hee first lost?

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Q. What is the choosung of wines fitly compared vnto?

A. Sir Tho. More was wont to say, to the plucking by casualty. Eeles out of a bagge, wherein, for euery Eele, are twenty Snakes.

Q. What is the deereſt loſſe of all others?

A. The loſſe of time, which cannot be recouered, of which one thus complaines:

Damna fleo rerum, ſed plus fleo Damna d' erum.

Quisque poteſt rebus ſuccurrere, nemo diebus.

Thus Engliſhed.

The loſſe of wealth, I much lament,
But more what time decayes;
For wealth may be regain'd that's ſpēt
But neuer loſſe of dayes.

Q. It being demanded of Ariſtotle, whether a fault committed in drunkenneſſe were

were to be punished or remitted, a man not being then himselfe?

A. It was answered: Hee which in drunkennesse committed any offence, was worthy of double punishment; first, for being drunke; secondly, for his offence therein.

Q. VVho are those that draw death out of that wherewith others preserve life?

A. The Drunkard and the Glutton.

Q. VVhat two Monosyllables are those that divide the whole world?

A. These two Pronownes, Mine and Thine.

Q. Of Retribution, how many be the sorts, & what are the best or worst degrees therein?

A. There are foure sorts, which are these following:

1. To repay good for good, fitnessse.
2. To repay euill for euill, peruerse-

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3. To repay euill for good, Diuellishnesse.

4. To repay good for euill, Blessednesse.

Q. How many things are chiefly required in a good Chirurgion?

A. These three properties.

1. A Hawkes eye.

2. A Lyons heart, and

3. A Ladies hand.

Q. Cato repented himselfe of three things, and what were they?

A. 1. That euer hee beleeued a woman.

2. That he euer spent time idly.

3. That hee euer went by water when he might goe by land.

Q. What were those three things Saint Austine wished he had liued to haue seene?

Paulum in ore, Romanam in flore, Christum in corpore.

A. 1. Rome in her flourishing estate.

2. To heare Saint Paul preach.

3. To haue seen Christ in the flesh.

But

But we, saith *Lactantius*, will giue God thanks that wee are not Pagans, but Christians; that wee liue in the time of the new Testament, and not of the Olde.

Q. Plato gaue thanks to Nature for foure things, and what were they?

A. 1. That he was a man, and not a Beast.

2. That hee was a man, and not a woman.

3. That he was a Grecian, & not a Barbarian.

4. That he liued in the time of *Socrates*.

Q. In how many formes doth a Physicion appeare to his Patient?

A. In these three formes,

1. In the forme of an Angell when he promiseth helpe.

2. In the forme of an Angell when he performes it.

3. In the forme of a Diuell when he asketh his reward.

And

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And therefore it is the Physitions rule,
Accipe dum dolet: Take the sound fee
whilst the sicke hand giueth it.

Q. What three things are those that chiefly preserve life?

A. A ioyfull Heart, a quiet Minde,
a moderate Diet.

Q. What two things are those that make equall the Miserable, and the Happy?

A. Sleepe and death.

Q. What passion and disease are those that cannot be hid?

A. Loue, and the Chin-cough.

Q. What is the cause that the Diuell above all other beast of the field should assume the forme of a Serpent: and that out of the putrification of mans body, wormes and serpents should be produced?

A. It is answered, according to *Melanchthon*, because man was putt vp with the Poyson of the Serpent in Paradise, the Diuell hath euer since delighted in the forme of a Serpent, for the conquest then atchieued in that shape. And

to

to this day it is reported, that in ſome part of Africa and Aſia, are found Serpents that Diuels doe inhabite. And that out of mans corruption, Serpents doe and ſhould ſpring, the cauſe is manifeſt, that it is from the impuritie and filthineſſe of ſinne, of which as one implyeth, it is not vnnecessary, that out of mans fleſh, (a ſubſtance of the greateſt ſinne againſt God) ſhould creatures be engendred of the greateſt hate and enmity to man.

Q. What is the wiſeſt of all things?

A. Tha. Mil. answered, Time; for it findes out all things, teacheth and alkereth all things.

Q. What people are thoſe that haue but one Day and Night in the whole yeare?

A. Thoſe that liue vnder the Pole Arcticke, for to thoſe the Sunne neuer aſcends the Horizon 24. degrees, nor comes vnder it, ſo that they haue fixe ſignes aboue, and fixe beneath it.

Q. Whether

Q. Whether may the Bat be reckoned amongst the number of birds or Mice?

A. The Bat possesseth such an evennesse betwixt both, that she cannot iustly bee said to bee absolutely either the one or the other; for she hath wings but no feathers, she flies but in the evening, shee hath teeth, which no bird hath, & she nouresheth her yong with milke, which no bird doth; yet because shee hath wings and flies, wee reckon her among the number of birds.

Q. What birds are the most wicked, but the shortest lin'd?

A. Sparrowes, which for their much salacitie and wantonnesse, liue not aboue two yeares. *Zenocrates* tells a story of a Sparrow, which pursued by a Hawke, flew into his bosome for refuge, which he tooke and kept, and the bird would still attend on him.

Q. What creatures of all other, are the longest lin'd?

A. Man, the Dawe, the Hart, and the

the Phoenix, whereas most other compared with them, are short, the Hare living but ten yeares, the Cat as many, the Goat, but eight, the asse 30. The sheepe ten, the doge 14. and sometimes 20. The Bull 15. the Oxe because gelded, 20. the Sow and Peacocke 20. the Horse 20. and sometimes 30. the Dove eight, the Turtle eight, the Partrich twenty and five.

Q. What creature of all other, sheds Teares at bis death?

A. The Hart, that fearfull and drie creature, that brayes after the water Brookes, *Psat. 42.*

Q. What chiefly fats a horse?

A. The eye of the Maister.

Q. One asked Aristotle, what was the fruit of all his Philosophy?

A. Who answered, to do that out of a free disposition, which lawes and enforcements doe compell others vnto.

*Q. What kinde of creatures are those
that*

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that sleepe not with their owne face?

A. Painted women, for the most part suspicious harlots.

Q. *What is that, that is too hard for one to keepe, enough for two, and too much for three?*

A. A Secret.

Q. *To whom may a man best commit his secret?*

A. To a common Lyar, for hee shall not bee beleueed though hee tell truth.

Q. *What waters of all others ascend highest?*

A. The teares of the faithful, which God gathers into his Bottle.

Q. *Of all the Fishes in the Sea, which do our Naturallists obserue the swiftest?*

A. The Dolphin, which swimmes faster then either Bird or arrow flies: which fish of all others, is most dangerous to Marriners.

Q. *What three Letters are those that make vs bond men and free?*

A. They

st
A. They are E V A, which inuerted
are A V E, the Angels salutation.

or
h
Q. *What two letters are those that
young Infants first cry out vpon ?*

A. E A. according to the Poet,
*Clamabunt E A quotquot nascuntur ab
Eua.*

All cry out of E, and A,
That are borne of *Eua*.

The males especially vpon A. and the
females vpon E. Except *Zoroastres*, of
whom it is read, that hee was borne
laughing, who as *Plinie* notes, was the
first finder out of Magicke.

Q. *What is that, which being contained
in it selfe, yet from it thousands do dayly
spring and issue ?*

A. The Eg, from whence are produced,
fowles, fishes, birds and serpents.

Q. *Whether was the eg or the bird first ?*

A. The reason of this cannot bee
vnderstood naturally, since the Egge
without the bird, nor the bird with-
out the egge could be brought forth.

But

But we are to vnderstand, that the first ranke of creatures were immediately from God without any other secondary causes, and this great difference there is betweene God the first Nature and the second Nature.

Q. What thinkest thou of this question, whether the drunken man drinkes up the wine, or the wine drinkes up him?

A. It is either; for when thou hast the wine in the cup, it is in thy power, but when it is in thy body, thou art in the power of it; when thou drinkest first, thou takest the Wine for thy pleasure, but after thou hast drunke it, it taketh thee; first it is a seruant and yeelds it selfe vnto the drinker, but afterwards spreading it selfe into the veines, it becomes a Master, and is like fire in the top of a Chimney.

Q. In a certaine Banquet much wine being giuen to Diogenes, hee powred it downe on the ground, and being asked the reason, why he spilt it?

A. Answer.

A. Answered, If I drinke it, I not onely spill it, but it also spils me.

Q. *How many wayes doth man fall?*

A. The question is infinite, we die a thousand wayes, though we are born but one.

Sunt hominum morbi mille, sed una salus:

He hath a thousand diseases, and but one health.

Q. *The Diuell asked a holy man, these three questions.*

1. *What was the greatest wonder that ever God made in a little circuite?*

To which the holy man answered, the face of man, that beeing all of one substance and forme, there should not bee found in all the world two men, their faces like in all things; and that in so small a roome God had blazed all the senses.

2. *Whether the earth were higher then the Heauen?*

To which he answered, that the body

dy. of Christ, which is the substance of the Earth, as from *Adam*, was exalted aboue the Heauens, and so the earth to be higher.

4. *How much was the distance between Heauen and Earth?*

To the which the holy man answered (not containing himfelfe any longer with patience) Thou knowest the space better then I, for thou measuredst it when thou fellest from heauen, so neuer I: at which speech the Diuell vanished away.

Q. Diogenes being asked, what wine of all others he loued best?

A. Answered, that which he dranke of another mans cost.

Q. What is the heaviest burthen that the earth beares?

A. Sinne, for sinne weighes downe to Hell.

Q. What tree in the forrest doth the Serpent most hate to come neare?

A. The ash, according to *Virgil*, the fairest

fairest in the wood, which the Serpent neither comes vnder, nor within the shade, as also the Iuniper tree.

Q. What seede is that which ioyneth together England and France, and many other farre distant Countreyes?

A. Heempseed, of which is made the sayles for ships, which transport them farre and neare.

Q. What three wayes are they among other, that are not to be found out?

A. Via avis, via navis, via iuuenis. The flight of a Bird, the passage of a Ship, and the way of a young man.

Q. What foure things are those that especially peruert Iustice?

A. 1. Fat gifts.

2. Hatred.

3. Favour.

4. Feare.

Q. What may Law in the abuse thereof most fitly be compared vnto?

A. To a thicket of Brambles, into which by tempest the poore Sheepe being

being driuen from the plaines, come there for refuge, and so lose their fleeces.

Q. What was a great man of this Kingdome vsed to compare Countries vnto?

A. To Ember weekes or Fasting Eues, the hungryest and the leanest of themselues, yet bordering still vpon great ones.

Q. Who be those that may lie most freely, and without controule?

A. 1. Great men, that few men dare reprocue.

2. Olde men, that few men can gaine-say.

3. Trauellers that may lie by authority.

Q. What is that which is commendable both to doe, and not to doe?

A. To know when to speake, and when to keep silence, according to the Poet,

*Scire loqui laus est, laus est quoque scire
tacere*

tacere,

Illa magis pulchra est, hac quæque pulchra magis.

Q. What things are those most virtual and of greatest secrecy and force above other?

A. Christus vim verbis, vim gemmis, vim dedit herbis:

Verbis maiorem, gemmis, herbisque minorem.

Or thus.

Stellis ac herbis vis est, sed maxima verbis.

Englised.

*To herbes, and stones, much vertue
Christ affoord,
But more to speech, for life and death
are words.*

Q. What is the greatest of all moveable things, yet commanded by the least violence or strength?

A. A Shippe commanded by the sterne, a little piece of wood.

Q. Who is the most renowned for memorie

mory that stories make mention of?

A. Seneca, who writes of himselfe that he was able to recite 2000. names after they were once read vnto him.

Q. What breakes the shell at the coming out of the chicken?

A. It is answered, & that by a double reason, the one because in that time, the shell by continuall heat and sitting vpon becommeth tender and soft, so that the least stirring effecteth it; another cause of breaking thereof, and that is the principall, is the defect of nourishment, which at the end of the time is wasted in the shell, which the chicken wanting exposeth it selfe to seeke; and so breaketh it; as likewise the defect thereof is the naturall cause of all other birds.

Q. Whose Cocke, whose Dogge, and whose seruant, may be kept at the cheapest rate?

A. The Millers Cocke, the Butchers Dogge, and the Inne-keepers seruant.

seruant.

Q. What was that Citie Aristotle so magnified aboue others for beauty, largenesse and strength?

A. The Citie of *Babylon*, the Walles whereof were fiftie cubits thicke, 200. cubits high: this Cittie was foure-square, 15. miles from corner to-corner, 60, miles in compasse, it had 100. Gates, with thresholds and postes of Brasse, which when it was taken by *Darius* by drawing the riuer *Euphrates* drye, those that dwelt in the farthest parts heard not of it in three dayes. It was destroyed according to the Prophecie of *Ieremie*, & is now a desert for wild beasts.

Hereafter follow certaine Grammaticall Questions.

Q. Which is the best verse in all Virgill?

A. Aeneid. 6. *Discite Iustitiam mo-*
H *niti,*

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miti, & non temnite Dixos.

Q. Which is the worst in all Virgill?

A. Aeneid. 1. Flectere si nequeo superos, Acheronta monebo.

Q. Which is the worst in al Ouid de arte amandi?

A. Semi bonemque virum semi virumque bonem?

Q. Which is the best of all Tullies Epistles?

A. The best and longest of al that is extant, is, ad Q. fratrem pro praetorem minoris Asia, most excellent, and worthy the reading of it.

Q. Which of all the Fathers is the bardest, of all the Poets the most crabbed?

A. Tertullian and Persius, which Persius when Tertullian read, & found it so craggy and heard, he threw aside; saying, if he would not be vnderstood, he should not be read.

Q. Expound me this verse.

Furfur edit Pannum, Panem quoque sustineamus.

A. The

A. The last word is diuided into three, and thus construed, *Sus* the sow, *edit* doth eate, *furfur* Bran, *Tinea* the Moth, *edit* doth eate *Pannum* cloath, *Mus* the mouse *edit* doth eate *Panem* Bread.

Q. What is the difference betweene *os oris* for the mouth, and *os ossis* for a bone?

A. *Denorat os oris quicquid lucratur os ossis*: Whatsoeuer is gotten by *os ossis*, the bone, is deuoured of *os oris* the mouth.

Aliter.

Os oris loquitur, sed os ossis roditur ore.

Os oris, or the mouth doth speake, but *os ossis*, or the bone is gnawne by the mouth.

Q. At the confusion of Babell into how many languages was the world diuided?

A. *Epiphanius* and others doe write in 72. as many as there were worke-

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men at the building.

Others thinke 72. as many as there were Nations in the world, which *Moses* recites to be 72.

Q. What preheminence haue our best Linguists aboue others?

A. The Hebrewes, that they drinke at the fountaines.

The Grecians at the riuers.

The Latines at the brookes.

English, and some others at the Lakes.

How are these 4. letters to be understood S P. Q R?

A. Senatus, Populusq, Rom. yet one of the Sybils inuerted it thus: Serua populum quem redemisti: Now others haue turned them iesting'y vpon the Pope by way of question and answer, as thus, Sancte Pater, quid rides: Resp. Rideo quod Papa sum.

Englised.

*Holy Father, why dost thou laugh?
I laugh because I am Pope.*

Q. Who

Q. Who was that that was reputed an old man among children, and yet among old men lived to be a child?

A. Hermogenes, who in his youth, was the best Rhetorician of his time; but in his age lost his fence, and forgot his letters, and so became a child in his dotage.

Q. Who was the most excellent Geometrician of his time?

A. Archimedes the Syracusian, who helde it possible to remoue the earth, had he had another earth to fixe his instrument vpon: Hee held it also possible to number the sand.

Q. Why is honos for honour written with h, an aspiration, and onus for a burthen without?

A. Because to the one al men aspire, the other few men do desire.

Q. Amongst al trees, which onely is of the neuter gender?

A. Balsamum, or the Balme tree, found onely in Iudæa.

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Q. What debt is that which is alwaies paying, and neuer paide?

A. Charity & loue, which though wee euer pay, yet we must euer owe to pay.

Q. Why is the forme of money round?

A. Because it is to runne from euery man.

A. Why is Nummus Latine for money?

A. Of *Numa Pompilius* second king of the Romanes, the first that caused money to be made: and when copper pence, siluer pence, and golde pence were made, because euery siluer peny was worth ten copper pence, euery gold penny worth 10 siluer, therefore they were called *Denarij*, of *Decem* for ten.

Q. By what meanes may euery man be counted an honest man?

A. By endeaouering to be what he desires to seeenie.

Q. By what means should a man quick-

ly become rich : (counsell I say, quickly to be hearkned vnto?)

A To be content with little.

Q. VVhat creature of all other is the worst that the earth nourisheth?

A. If it be demanded of wild beasts, a Tyrant, if of tame, the Adulterer : In another place he answered, on mountaines Beares & Lions, in Cities, Publicanes and flatterers.

Q. What creature is that which bites with the tongue?

A. Al creatures bite with their teeth, as is commonly knowne, but the flatterer bites with his tongue, and the wound is mortall.

Q. VVherin doth man chiefly differ from beasts?

A. In two things especially, *Ratione*, & *Orations*, in reason and speech.

Q. Diogenes being asked why he wore his beard so long?

A. Answered, to the end that when I see it and touch it, I may remember

my selfe to be a man.

Q. One asked Diogenes what hee should giue to haue a blow at his head?

A. Answered, a Helmet.

Q. What good thing is that which is more profitable vnto others then to him that hath it?

A. Beauty, that frayle and flying dowry, enioyed by looking vpon by others, being blinde to the owner it selfe.

Q. Which were the most lasting clothes that euer were worne?

A. The Israelites in the wildernesse, which in 40. yeares waxed not old.

Q. Which is a liuing word, and which is a dead word?

A. The spoken word is the liuing, the written word is the dead, of which one thus writes most wittily:

Sit verbum vox viva licet, vox mortua scriptum,

Scripta diu viuunt, non ita verba diu.

Eng-

Englified.

Although the speaking word haue life
The written word be dead :

The written word shall last and be,
When th' spoken word is fled.

*Q. What Beast is that that is unlike
either to his Damme or Sire, and of a
mingled kind brought forth by others, and
produceth not his shape ?*

A. The Mule begotten betweene
the Horse and the Asse, according to
the Poet :*

*Dissimilis Patri, Matris diuersa figura,
Ex alijs nascor, nec quicquam nascitur ex
me,*

The Dog in the hunts, is find al keepeth
The Wolf woods, nor the chings destroyeth

*Q. In what Lawes did consist the or-
der of Drunkenesse among the Ro-
manes ?*

1 Not to trip in speech.

2 Not to vomite.

H 5

3 To

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- 3 To drinke most at one sup.
- 4 Not to breath in the draught.
- 5 To leaue nothing vndrunke, if, to cast it on the ground.

Discourse of wonders domesticall and
forraine.

*Q. Which are held the most strangest
accidents in the Chronicles?*

- 1 The remouing of the earth.
- 2 The raining of bloud.
- 3 The multitude of mice in the Isle
of *Shepey*, that could not bee driuen
away, nor the place clenfed, till a flight
of Owles came and deuoured them.
- 4 The Chaine of 24. linkes with
locke and key, that a flea drew being
put about her necke.
- 5 The man that slept in the Tower
3. dayes and 3. nights, and could not
be wakened during that space, by any
noyse or violence, by pricking with
needles or otherwile.

A for-

A forraine wonder.

It is recorded by *Guicciardine, L. Vines, Erasmus* and other, of a certain Countesse of *Holland*, that brought forth at one birth, 365. children, as many as there are dayes in the yeare, which were all baptized by a Bishop, and after dyed: which came thus to passe. A certaine poore begger woman loden with children, came to her doore, and craued an almes, which the Countesse not only denyed, but also called her harlot and strumpet, telling her withall, it was impossible shee should haue so many by one man: which this begger hearing, besought God, who knew her innocent, to manifest it vnto her, by giuing her so many at one birth by her husband, as there are dayes in the yeare, which fell out accordingly.

Q. What is the greatest wonder, in the

world

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art of Navigation?

A. The Needle of the Compasse, which touched with the head of the Load-stone, euer turneth to the north-pole, with the foote thereof to the South-pole, touched with the one side, turneth Eastward, with the other side, Westward, &c.

Of the Hermaphrodite.

Whilest my mother bare me in her wombe, shee went to the Gods, to know what she had conceived, whether Male or Female: *Phæbus* sayd it was a Male, *Mars* a Female, *Iuno* neither. Being borne I was an Hermaphrodite. After seeking my destinie from these Gods, *Iuno* sayd, I should be slaine with a Sword: *Mars* that I should bee hanged: *Phæbus*, that I should be drowned: which was my fortune?

Clim.

Climbing vp a tree, from thence I fell vpon my sword, my foote hung in a bough, my head in the water; so being neither Male nor Female, but both I was neither hanged, nor drowned, nor slaine, but all.

Q. Seeing the flye is so small a creature, why hath Nature giuen her 6. feete to goe, beside wings to flye withall, when the Elephant so great a Creature, hath no wings, and yet but foure feete?

Another.

Seeing the Wolfe brings foorth more young then the sheepe, afterward Wolues eat those sheepe, men kill those sheepe, and yet how comes it that there be more sheepe then Wolues?

Q. What did our annicients hold to bee the greatest wonders in the world?

A. The Pyramides of Egypt built by the Israelites, vnder the oppression of Pharaoh, which were 50. cubites high, 40. cubites thicke, in compasse twelue Germaine miles: The tower of Pharaoh,

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raoh, the Walles of Babylon, The
Temple of *Diana* of *Ephesus*, The
tombe of *Mausole*, and others.

*Q. There are three things memorable
that Spaine boasts of, and what are those?*

1. A Bridge, ouer which the water
flowes, that is vsed to runne vnder all
other bridges.

2. A City compassed with fire,
which is called *Madriill*, by reason of
the wall that is all of flints, enuironing
it round about,

3. Another bridge, on which con-
tinually 10000. cattell are fed, vnder
which the water runs 7. miles vnder
ground, and then breaks forth againe.
Besides a great mountaine of salt,
from which whatsoever is taken, it
presently increaseth to the quantity a-
gaine.

*Q. In what part of the World is it
that trees breed lining creatures?*

A. In the Isles of Orchades in Scot-
land, wherein growes a tree neare the
sea.

sea side, that beares a fruite like vnto a fowle, which dropping downe into the water, becomes a liuing creature, like a Ducke; if it fall vpon the drye land, it putrifies and turnes to nothing: but this is reported rather by historie, then by the people of that Countrey.

Q. May it bee that without wood an Oxe boyle it selfe?

A. By preconiecture to fore-runne this Discouerie, might leade a man into some conceyted admiration; therefore to stoppe that labour of the braine, the Schythians teach vs this secret of their necessity: for liuing in a Countrey where grows no wood, they kill an Oxe, and then take out all the bones from the flesh, and of the bones make a fire that rosts or boyles him, & so it is said the Oxe rosts or boyles himselfe.

Q. What was the answer of Bias vnto one that demanded of him, what was done

done in hell?

A. That he neuer was there, nor euer talked with any that came from thence.

Albertus Duke of Saxony was wont to say, that hee had three Monasteries, three wonders in his Citie, and what were they?

1. Predicant Fryers which had much corne and no fields.

2. Franciscans, which had much mony, and no rents.

3. Of the order of *S. Thomas*, which had store of children, and no wiues.

Q. What are the differences betweene the former and later ages of the world, for length of dayes, stature of body, beauty, riches, and the like?

A. The difference in some degrees is very great, in others more small: for first concerning length of dayes, or long life, betweene the former ages, and the later, there is no comparision:
for

for before the flood men liued 900. and odde years, as *Metbusaleth*, *Adam*, and others: Now with vs the odde yeares are almost counted long life; and then as the age was long, so the size was great, large of stature, mighty of strength, which in our times are shrunke vp to a handfull: For Beauty, the Scriptures make mention of *Vashti*, *Esther*, and others; and our Chronicles of *Rosamond*, *Matilda*, *Shores* with, and others, all liked and approoued of by Kings; yet notwithstanding the blazed features of these, many are of opinion, that some Beauties of our times of lesse note are not inferiour to some of these, if not exceeding: And as for riches, *Abraham*, *Lot*, and *Iob* are styled for their mightinesse in that blessing: to let passe the two former, whose Heardsmen diuided the Countries, and come to *Iob*, concerning whom is more particularly expressed, whose substance in cattel, as the scripture

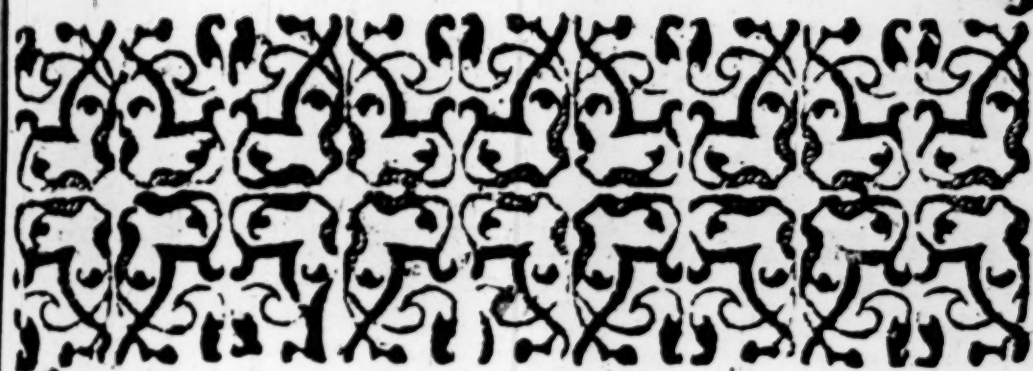
ture

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ture testifieth, was 7000. *sheepe*, 3000. *Camels*, 500. yoke of *Oxen*, and 500. *shee Asses*, and at last all this was doubled.

Amongst some others to produce in parallell neare our times, this one: It is found in a Record in the Tower, that Sir *Hugh Spencer* the elder, who lived in the time of King *Edward* the second, had in substance, and for the provision of his house, 28000. *sheepe*, 1000. *Oxen* and *Steres*, 1200. *Kyne* and *Calves*, 140. *Mares* and *Colts*, 160. drawing *Hories*, 2000. *Hogges*, 300. *Bullockes*, 40. *Tunnes* of *Wine*, 600. *Bacons*, 600. *Mattons* in *Larder*, 10. *Tunnes* of *Syder*; *Plate*, *Jewels*, and *Money* 10000. pounds. This done, the *Censure* is suspended: and left to the iudicious *Readers* consideration to giue verdict.

THE



Hereafter follow certaine Epi-
grams, some olde reuiued,
and some new pub-
lished.

I. Of a Lawyers absence.

A Vertuous Dame that saw a law-
yer come,
Iustly reprov'd his stay so long from
home,
Saying to him, that in his absence
thence,
His wife might lacke her due bene-
uolence:
But hee to quit himselfe of such dis-
grace,
Answer'd it thus by putting of a
Case:

One

One owēs a hundred pounds , now tell
me whether
Is best, to haue such payment altoge-
ther,
Or take it by a shilling, and a shil-
ling,
Whereby the Bagge may be the lon-
ger filling :
Sir, quoth the Dame, I thinke it were
no losse
If one receiu'd such payment all in
grosse,
Yet in your absence this may cause
your sorrow,
To feare for want your wife should
twelue pence borrow.

Epig.

Epig. 2. In Getam.

Geta from Wooll and weauing first
 beganne,
 Swelling and swelling to a Gentle-
 man :
 When he was Gentleman, and brauchy
 dight,
 Hee left not swelling, till hee was a
 Knight :
 And from a Knight, thus higher to sur-
 mount,
 Hee swel'd on bigger till hee was a
 Count,
 And still proceeding carelesse of his
 first,
 Hee swel'd to be a Lord, and then hee
 burst.

Epigr. 3.

Proverbs upon Complexions.

To a *Red* man reade thy Read,
 With a *Browne* man breake thy bread,
 At

At a Pale man draw thy knife.
 From a blacke man keepe thy wife.

Exposition.

*The red wise, The browne trusty,
 The pale peenish, The blacke lusty.*

Epig. 4. In superbum.

I rooke the wall, one thrust me rudely
 by,
 And told mee the Kings way did open
 lye.
 I thank't him, that he did mee so much
 grace,
 To take the worse, leaue me the bet-
 ter place;
 For if by th'owners wee esteeme of
 things,
 The wal's the Subiects, but the way's
 the Kings.

Epig. 5.

NIX Snow,
IX } 9.
Cor NIX } A Crow.

NIX I that the winters daughter am
Whilst thus my letters stand,
Am whiter then the plume of Swan
Or any Ladies hand.

IX Take but away my letter first,
And then I do incline,
That stood before for milk whit snow
To be the figure nine,
And if that further you desire
By change to doe some trickes,
As blacke as any bird I am,
Cornix By adding Cor to nix.

Epig. 6. De sanit. & Medico.

Health is a Iewel true, which when we
buy,
Physitions value it accordingly.

Epig.

Epig. 8. *In Amorosum.*

A wife you wisht mee (Sir) rich, faire
 and yong,
 With French, Italian, and the Spanish
 tongue:
 I must confesse your kindenesse very
 much;
 But yet in truth Sir, I deserue none
 such.
 For when I wedde, as I yet meane to
 tarry,
 A woman of one Language I'll but
 marry,
 And with that single portion of her
 store,
 Expect such plenty, I would wish no
 more.

Epig. 9. *Vpon an Vsurer and an
 improp. Parson.*

A Clergy man that oft had Preacht,
 From

From his stopt-steeple throte,
And to his congregation teacht
Full oft this certaine note;
There could no Vsurer be sau'd,
Vnlesse he did restore
What he so wrongfully had shau'd
From th'backes of needy poore:
Vpon a time it so fell out,
This Vsurer did meete
The Parson as he went from Church,
And thus he did him greece;
Good Sir (quoth he) I wonder much
You take such fruitelesse paine,
To preach against a sinne that's such
As you your selfe maintaine;
But ten in the hundred do I take,
On good occasion when;
But you a hundred do reserue,
Allowing out but ten.
The Parson hearing him say so
Began to be afeard,
And neuer preacht against that sinne,
To this day that I heard.

Epig. 10. *In Aulam West.*

Westminster is a Mill that grinde all
 Causes,
 But grinde his Cause for me there hee
 that list,
 For by Demurs, and Errors, stayes and
 clauses,
 The tole is oft made greater then the
 grist.

Epig. 11. *In Iacobum.*

Hee that doth aske, Saint *James* doth
 say shall speed:
 O that King *James* would answere so
 my need.

Epig. 12.

Epig. 12. *Consilium.*

From the Confessor, Lawyer, and physician,
Hide not thy Case on no condition.

Epig. 13. *Hayw. Rent.*

By lease without writing one once let
a Farme.
The Leasser most lewdly the rent did
retaine,
Whereby the lessee wanting writing
had harne.
Wherefore hee vowed whilst life did
remaine,
Without writing neuer to let thing
againc:
Husband (quoth the wife) that thing
againc reuert,
Else without writing you cannot let
a fart.

Epigram 14.

One time as was my ordinary wont,
 I went abroad into the fields to hunt,
 Started a Hare, pursu'd her with ful cry
 And had neere wearyed her, when by
 and by

Miso, because I hunted in his grounds
 Let loose his running dogges, & baukt
 my hounds

From thence, that sport I vtterly for-
 swore,

Being so vnkindly crost by such a Bore
 So shunning the open fields and for-
 rests wide,

My common haunt was by the water
 side,

For what, thought I, though lands in-
 closed be,

Yet Seas and Riuer questionlesse are
 free:

There will I sport mee with the scaly
 frie,

Fearelesse, though all the world were
 standing by.

I had

I had not scarce cast in my bayte to
take,
But straight one comes, it seems he haft
did make
That bids mee packe when first I did
appeare;
A way went I, it was no fishing there.
Scarce knowing now what sport to en-
tertaine,
Being banisht both the earth and wa-
try plaine,
I tooke a peece next time, and foorth-
with went,
To sport me in the aiery regiment;
Where hauing scarce discharg'd to kill
a Daw,
Another coms & brings me statute law
Vpon my peece, where I it lost: then
swore
I ne're would hunt, nor angle, nor
shoote more.
Then tooke I dice in hand, my heauy
fate;
Thus crost in al, & lost my whole estate



HEREAFTER FOLLOW-
eth certaine Epitaphs on sun-
dry persons.

I. On the *Usurer*.

Here lies at least ten in the hundred,
Shackled up fast both hands & feet,
That at such as lent mony gratis wondred,
The gaine of *Usurie* was so sweet:
But thus being now of life bereauen,
Tis 100. to 10. he is scarce gone to heauen.

Epit. 2. Upon a Spendthrift.

Here lies Iacke carelesse, (sheet,
Without Tombe, without thought, without
That liu'd in the Ale-house, the Bowling-
And died in the streete. (Alley,

Epig. 3. Upon a riotous Courtier.

Here lies he now, where no mans sees,
 That liv'd by crooked hams and knees,
 Yet in his heart did boyle that lust,
 That nought could quench, but earth and
 dust:

Where if he had sooner beene layde,
 Lesse summes his reckoning would haue
 payde.

In Papam Pium quintum.

*Papa Pius quintus moritur, res mira quod
 inter*

Pontifices tantum quinque fuisse Pij.

Pius the fift is dead, and vnderstood
 Of some so cald, because but five were
 Good

In all the line of Popes. —

*Fallar ego, nam nemo pius re, nomine tan-
 tum,* Pon-

Pontifices constat quinque fuisse pios.

Yet erre I doe in this, to their more
shame,

For none were good indeede, though
five in name.

*Certaine verses fixed upon
a child laide in S.*

T. Hospitall.

Conceiue a fault by me conceiu'd
By my seduced mother,
Who vowes vntill she be a wife,
Ine're shall know a brother;
And for this Hospitall is rich,
And hath a plenteous purse;
And she is poore and cannot pay,
She hath put me here to nurse.
No further she imparts her selfe,
Then that she is a sinner,
Though not the last that so shall erre,
No nere then the first beginner.
How ere she here hath packt me vp
The witnesse of her shame,

And left me vnto you to feede,
To cloath, and giue a name.

*Vpon the vnequall diuision of the earth,
how some haue all, and some none.*

Though th'earth's the Lord, and all
that is therein,
And nothing really mans owne but
sinne;

As is the sea, the tributer of fountaines,
The sheepe and cattle on a thousand
mountaines:

Though he that all these made, doth all
these feede,

And of no creatures ayde doth stand in
need,

Yet doth he frō his high exalted thron
Suruay the wayes men title these their
owne;

He sees his earth, the base of this fayre
frame,

In ayld to greatnesse, to their bloud
and name;

Meate

Meate to the rich , in Akers of such
store

That what makes one too prowde,
makes ten too poore.

Some of his walking earth he sees haue
gold

That rusts, for vse, to seldōe being told.
And some again so scāted in their need
Their sinewes cracke before their
bellies feed.

Some choycest dainties sea and land
afforde,

To surfet on, seru'd daily to their bord:
And some again are so penurious fed,
They thinke they fare rich, if they pur-
chase bread.

Anothers glory lies vpon his backe,
And hauing plēty there appears no lack
Veluets & silks, & robes of endles wast
Altering with humour to giue fancy
tast.

When as some other, whose successe
more bad,

Tugs 60. years, like leathern *Adā* clad,
For

For skinnes or figge leaues for to hide
his skinne;

Whose heart being plaine, hee cannot
this way sinne:

Whose total substance, all his hopes to
boote,

Was neuer worth the trust of such a
shute.

What should I say of this vnequall
lotte,

Would God thus haue it? Surely I
thinke not :

Though some distinctions hee would
haue to bee,

Yet not in such a terrible degree :

Hee would not haue thee see thy bro-
ther lacke.

Then flake thy cost, and cloath some-
naked backe:

He would not haue thee see thy bro-
ther pine,

But him sustain'd from that excesse of
thine.

If for thy selfe thy whole endeauours
tend,

If

If what thou hast thou wouldst bee
thine heyre, and spend,
Then know like that rich glutton, thou
mayst craue,
A droppe, and bee denide; because hee
gaue
Not to the needy, crumms that did
belong,
Droppes were denide him for to coole
his tongue.

Vpon the late Starre,

This yeare there hath appear'd a strea-
ming starre,
Within our native Hemisphere or
clime,
But whether it brings vs news of peace
or warre,
Of plague, or famine, who i't can di-
uine?
Though some interpret it to change
of State,
Hostile inuasion, or some great mans
end:
Rumors

Rumors of warres heere landed to vs
late,
Or like particulars that they entend:
But since the Character hath such a
letter,
That none can vnderstand but he that
writ,
Let's feare the worst, our sins, & make
vs better,
And not to other ends interprere it,
For in the same there's matter vnder-
hill'd,
Which shall not to our knowledge bee
made plaine,
Till the portant and purpose be fulfild:
For neuer came such messengers in
vaine.
How ere, with meekenesse let vs kisse
the rod:
Hopping the best, yet leauing al to God.

Epit.

Epit. 4. St. Tho. Becket.

*Pro Christi sponsa, Christi sub tempore,
Christi
In templo, Christi verus amator obis.*

Englised.

For Christ his Spouse, his Cause, and
at Christ-tide,
Within Christs temple, Christs true lo-
uer dyde.

Epit. 5. *Written by a Religious Gent :
before his death.*

Earth take my earth, Sathan my sinne
Ileauē,
The world my substance, Heauen my
soule receiue.

Epit. 6.

Vpon Ionas in the Whales belly.

Buried I am, and yet I am not dead,
 Thogh neither earth inclose, nor stone
 me keepes,
 I speake, I thinke, with liuing ayres am
 fed,
 In liuing tombe, in vnfaddom'd deepes:
 What wight besids my selfe for shame
 or grace,
 Ere liu'd in death, in such a tombe or
 or place?

*Epitaph, 6. In Verolanium,
 a forgotten Citie, sometimes
 neare Saint Albons.*

Stay thy foot that passest by,
 Here is wonder to discry,
 Churches that interr'd the dead,
 Here themselves are sepulchred;
 Houses where men slept and wak't,

Here

Here in ashes vnderrak't :
In a word to allude,
Here is corne where once *Troy* stood;
Or more folly home to haue,
Here's a City in a graue.
Reader, wonder thinke it then,
Cities thus should die like men,
And yet wonder thinke it none,
Many Cities thus are gone.

Epit. 7. Vpon a Chamber-maide.

Vnderneath this stone is laide,
A Ladies sometimes Chamber-maide,
Who was yong, and plump and pretie,
And yet a maid, alas 'twas pittie.

Epit. 8. Vpon a Lone sicke youth.

Here lieth he, he lieth here
That bounst and pittie cride,
The Dore not op't, fell sicke alas,
Alas, fell sicke and dide.

Epit.

Epit. 9. On a rich conetous Lawyer.

Within this euerlasting Tombe,
 Whose house containes her dead till
 doome,
 Is one posselt here to abide,
 That yet had liu'd, and had not dide,
 If Death like him would haue agreed,
 At any rate to haue beene fee'd :
 Or if he could at point of death,
 That sold his wind, haue bought but
 breath :
 This crosse to him could ne're so fall :
 To haue wed the Church that woo'd
 the Hall.

Epit. 10. Vpon a Citizen.

From wares and cares & fained breath
 Here I at last am freed by death :
 If that my dealings were not iust,
 The more I feare, the lesse I trust.
 What though a 100. Blue coates sing?
 My

My friends did mourne, the bells did
ring.

The earth receiu'd me with applause,
All doth not better mend my cause.
Fed I the hungry, cloath'd the poore,
Made I these friends to goe before?
No, I left wealth behind vnspent,
Coynes vnreceiu'd that I had lent,
And suites vn-ended wag'd by cost:
And all I left behind is lost,
Good deedes I did, and gifts I gaue,
Those went before me, those I haue.

Epit. II.

A memento for mortality.

Take n from the view of Sepulchers of
so many Kings and Nobles, as lye
interred in the Abbey of
Westminster.

Mortality, behold and feare,
What a change of flesh is here,
Thinke how many royall bones

Sleepe

Sleepe within this heape of stones,
Hence remou'd from beds of ease,
Dainty fare, and what might please,
Fretted roofes and costly showes,
To a rooffe that flats the nose.

Which proclaimes all flesh is grasle,
How the Worlds faire Glories passe;
That there is no trust in Health,
In youth, in age, in greatnesse, wealth:
For if such could haue reprieu'd,
Those had bene immortall liu'd.

Know from this the World a snare,
How that greatnesse is but care,
How all pleasures are but paine,
And how short they doe remaine:
For here they lie had realms and lands,
That now want strength to stir their
hands.

Where frō their pulpits feel'd with dust
They preach, In Greatnesse is no trust.
Here's an Aker sowne indeed
With the richest royallst seed,
That the earth did e're sucke in,
Since the first man dide for sin.

Here

Here the bones of birth haue cride,
Though Gods they were, as men they
dyde.

Here are sands (ignoble things)
Dropt from the ruin'd sides of Kings,
With whom the poore mans earth be-
ing showne,

The difference is not easily knowne:
Here's a world of pompe and state,
Forgotten, dead, disconsolate. (Kings,
Thinke then, this sith, that mows down
Exempts no meaner mortall things:

Then bid the wanton Lady tread,
Amid these mazes of the dead.

And these truely vnderstood,
More shal coole and quench the blood
Then her many sports aday,
And her nighty wanton play.

Bid her paint till day of doome,
To this fauour she must come.

Bid the Merchant gather wealth,
The Vsurer exact by stealth:

The proud man beat it frō his thought
Yet to this shape all must be brought.

A short addition or memento hereunto
to annexed vpon the death of *Queene*
ANNE.

See here this plot for all her store,
With greedy throate still gapes for more:
Which with our grieffe, and her successe,
Concludes not now in emptinesse,
For newly now she hath tomb'd in earth,
One great in good, as high in birth;
Vnto a hopesfull Prince the mother,
Wife to one King, and sister to another,
A King her father, euery way borne high:
Match't great, lin'd great, in sphere of
Maiestie:

Yet notwithstanding this blood high descēt
As rich in vertue, and more eminent,
Respectiue liberall, with a plenteous hand,
Where desert crau'd, or she might under-
stand,

A needfull good, or seasonable supply,
To such her streame of goodnesse ne're was
drie.

Nor

Nor could the Labourer (heaven being
her desire)
Who gave their verdict, sigh to want their
hire,
For where that wisdom thought it fittest
to pay,
It was her virtue not to keep't a-
way:
Yet she with these, and thousands more be-
side,
From us was gone the moment that shee
died:
Gone like that fatal day of us deplord,
As soone to bee call'd backe, at shee re-
stor'd:
For though shee bee from us so lately
fledde,
She's as farre from life, as Adam so long
dead:
Being gathered to that Sepulcher of
Kings,
That best can shew they are but mortall
things:

When

Gone like that fatall day of vs deplor'd,
 As soone to bee cal'd backe as shee re-
 stor'd:

The mixture of whose bones, that now not
 ake,

Me thinkes should mutine, and the buil-
 ding shake,

To sympathize the royalty they had,
 How simply there regarded, meanely glad:
 Where they shall sleepe untill that trumpe
 be blowne,

That rends up Sepulchers and seareth
 stone,

Seuers the ioynted buildings raisde on
 his,

Confusing all i'th twinkling of an eye.

Epitaphs
on the
bones
of the
royalty
of the
city
of London
in the
year
1666
by
John
Waller
Esq
Here



Hereafter follow certaine Riddles, or
witty Propositions.

Riddle I.

Sphinx a certaine monster of Thebes
 proposed a Riddle to all that passed
 by the way, which whosoeuer could
 not resolue, hee carried to the top of a
 high rocke, & from thence threw head-
 long downe; which Riddle was as fol-
 loweth:

*Quod pedibus binis, animal meat abs-
 que trinis.
 Mox graditur Ternis, post claudicat at-
 que quaternis.*

K

Engli-

Englished more at large.

What creature is that in the World,
that first goes vpon 4 feet, afterwards
vpon 2 feet, afterwards vpon 3 feete:
and last of all vpon 4 feete againe?

This after the fall of many, was re-
solved by *Oedipus* to be a man, which
first in his childehode, creepes vpon
his hands and knees, as vpon 4 feet, af-
terwardes in his better strength walks
vpon 2 feete, after wards in declining
yeares walkes with a staffe, as with 3.
feete, and lastly in his second childe-
hood or decrepit age, creepeth vpon all
4 againe.

Riddle 2.

By what strange marriage was that,
this more strange kindred was pro-
duced, that two mothers should pro-
duce two sonnes, that should bee
the sonnes of their sonnes, brothers
to

to their husbands, and vnckles to each other, and yet both lawfully borne in wedlocke, and they their true mothers?

Resolution.

These two women had two sons that married crosly one the others mother, and had each of them a son thereby, which were thus allyed as before mentioned.

Riddle 3.

What part of man may that part be,
That is an implement of three,
And yet a thing of so much stead,
No woman would without it wedde,
And by which thing, or had or lost,
Each mariage is made vp, or crost.

Resol.

The heart of a man a triangle figure, the beginning of loue, and of euery match likely to prosper.

Rid, 4. Homers fatall Riddle.

Certaine Fishermen vpon the Sea
 hauing beene freeing themselues from
 vermine, meeting *Homer* by the shore
 side, proposed this Riddle vnto him;
 What is that which hauing taken wee
 haue lost, and hauing not taken wee
 haue kept, still meaning indeede their
 vermine: which he, dreaming of their
 fishing, dyed for griefe, because hee
 could not resolue it-

Rid. 4.

First, my mother brought me forth,
 when shortly after I the Daughter
 bring forth my mother againe.

Resol.

Of water is first made ice, which af-
 terwards melts, and brings forth wa-
 ter

ter againe, and so the daughter brings
forth the mother, as the mother first
the daughter.

Riddle 6.

What one man was that that slew
at once the fourth part of the world?

Resol.

Cain that slew his brother when there
were but foure persons in the world.

Riddle 7.

Who were those that fought before
they were borne?

Resol.

Iacob and *Efau* in their mothers
wombe.

Riddle.

What Sepulcher is that, and where
doth it stand,
That toucheth neither heauen, nor
earth, nor sea, nor land?

Resol.

The Tombe of *Mahomet*, beeing a
chest of Iron, drawne vp by load-
stones, to the top of *Mecha*, a church
belonging to the Persians, whither the
Turkes goe a pilgrimage, as Christi-
ans to *Ierusalem*, to the Sepulcher of
Christ.

Riddle. 8.

There was a man bespake a thing,
Which when the owner home did
bring,
He that made it, did refuse it,
And he that bought it, would not vse it.
And he that hath it doth not know,
Whether he hath it, I or no,

Resol.

A Coffin brought by another for
a dead man.

Riddle 9.

Two Sisters standing ouer a Tombe,
thus bewaylde the dead there in inter-
red: Alas, here lyes our mothers hus-
bend, our husband, and the Father of
our children, and our father, how could
that be?

Resol.

It is meant of *Lots* daughter, o-
uer the tombe of their Father.

Riddle 10.

That which thou lookest on with
thy eyes (O Traueller) is a Sepulcher,
yet without her carcasfe; is a carcasfe,
yet without her sepulcher, and how
can that be?

Resol.

The pillar of salt, *Lots* wife was tur-
ned into.

Iosephus testifies that hee saw that pillar of salt, and went purposely there to behold it.

Riddle. II.

Two Gentlemen Stewards were sent to the Towne to buye wine, and the one making more hast than the other, had bought all the wine, which was onely 8. gallons; returning home-wards met the other, who was going thither, told him he had bought al that there was, neuerthelesse hee would be content to let him haue halfe, so he could measure it iust in his measures, which were 2. 3. gallons, and a 5, gallons, and how was that done?

Resol.

In this manner, first hee filled his measure of three Gallons, puts it into the measure of five gallons, filles the 3. againe,

3 againe, puts 2. into the 5. then puts the 5. into the 8. then puts the one into the 5. and then fills the measure of 3. and puts it into the 5. having one single gallon before, which so made it 4. and so equally measured it forth.

Riddle II.

*In densis silvis venor bis quinque catellis
Quod capio, perdo, quod non capio mihi
(seruo.*

Englified.

In thickest woods I hunt with beagles
ten

After the chase, which when I doe describe,

I dispossesse mee of not vsfull then,
And what I take not, only that keep I.

Resol.

One scratching his head with both
his hands.

Riddle 12.

Learning hath fed me, yet I know no
 letter,
 I haue liu'd among bookes, yet am ne-
 uer the better:
 I haue eaten vp the Muses, yet I know
 not a verse,
 What student this is, I pray you re-
 hearfe.

Resol.

A worme bred in a booke.

Riddle 13.

What is that which produceth teares
 without sorrowe, takes his iourney to
 heauen, but dyes by the way; is begot
 by another, yet that other is not begot
 without it?

Or thus.

What is that which if it bee scene
 cannot be taken, if it be taken cannot
 be

bee held, and when it is thought to be something, by and by it turnes into nothing.

Resol:

Smoake.

Riddle 14.

When I liued I fed the liuing, now I am dead, I beare the liuing, and with swift speed walke ouer the liuing.

Resol.

A ship made of an Oke, growing fed hogs with acorns, now bears men, swims ouer fishes.

Riddle 15.

Christopher bare *Christ*, *Christ* bare the world, where then stood *Christophers* secte?

This must bee answered by another *Oedipus* or *Palamon*.

Riddle

Riddle 16.

First I was small, and round like a
 peare,
 Then long and slender, as braue as an
 Earle,
 Since like a Hermit I liu'd in a Cell,
 And now like a rogue in the wide
 world I dwell.

Resol.

First, an Egge, then a worme cal-
 led a Silke-worme; then inclosed in a
 huske, and last of all a Butterflie,

Riddle 17.

There is a bode without a hart
 That hath a tongue, and yet no head,
 Buried it was, ere it was made;
 And lowde doth speake, and yet is
 dead

Resol.

A Bell, which when it is cast, is
 founded in the ground.

Riddle

Riddle 18.

Far in the West, I wot not where,
 Are trees men say, which oysters beare;
 That oysters should be bred so hie,
 Me thinkes it soundeth like a lie.
 That female plants, I know that's true,
 In London streetes beare oysters new,
 And fish and flesh, and now and then,
 They beare I tell you handsome men.

Resol.

Euery man or woman is a tree tur-
 ned vpwards, and vpon such trees you
 know what fruites are borne in Lon-
 don.

Riddle. 19.

All day like one that's in disgrace,
 He resteth in some secret place,
 And seldome peepeth forth his head
 Vntill day-light be fully fled;
 When in the Maides or Goodwifes hand
 The Gallant first hath grace to stand;
 Whence

*Whence to a hole they him apply,
Wherein he will both line and dye.*

Resol.

A Candle.

Riddle. 20.

*One euening as cold as cold might be
With frost & haile and pinching weather,
Companions about three times three
Lay close all in a pound together,
Yet one after other they tooke a beate,
And died that night all in a sweate.*

Resol.

A pound of Candles.

Riddle. 21.

*A man and no man, seeing and not see-
ing, in the light and not in the light, with*

a stone and no stone, stroke a bird and no
bird, sitting and not sitting, vppon a tree
and no tree.

Resolution.

Androgyns the Eunuch in the twy-
light strooke a Bat, with a pumice
stone, sitting vpon a mustard tree.



HERE



HEREAFTER FOLLOW
certaine seasonings or Iests to
laugh out the end of a short
Discourse.

Iest 1.

VPon a time at a banquet certaine friends meeting to bee merry, to further their purpose, one beganne to broch this proposition: What part of the body was the most honestest; to which one replied, The eyes, another the heart; a third the braine; some one thing, some another. *Antonius* being bid to speake, sayd, the mouth, because it is kist in salutiō, he held to be the honestest; another held that to be honestest part we sit with, because by that the honesty and welfare of the whole body is preserved; and againe
for

for a second reason, because that euer
was accounted the most honest and
worthy part or person which first sits
downe, and that is the hindermost
part: to which probability at seemed to
consent, and this last resolution for
that time carryed it, vntill a second
time meeting with *Antonius*. vpon a
like occasion, *Antonius* remembering
the applause vpon his argument held
he had receiued, gratifies him at his first
sight, with a cracke from the nether-
most parts, who thereupon seemed
to be very angry. *Antonius* answered
him, hee had no reason for it, since hee
saluted him according to his owne ar-
gument, with the most worthy part, &
that which he had prefered before the
mouth; and so with laughter on all
sides, the controuersie ended. And
therefore though *Claudius Caesar* made
a law that a scape should be no losse of
reputation, yet we thinke the con-
trary, and that

Non

Non est urbanus cui retro sibilat anus.

Iest. 2.

There was a Gentleman vpon a time, that from no great reason that he had, tooke occasion to commend the cleereneffe of his Beere, as another vpon a time to Sir *Thomas More* the well rellish of his Hop: To whō the first answered, that if it had beene a little more cleere, one should hardly haue knowne it from water: The other, if it had hoped a little further, it had hopped into the Thames.

Iest. 3.

A certaine King had a foolc, that kept a note-booke of all the follies (at least wise those which he thought follies) committed in or about the Court: vpon a time an *Ethiopian* horse-rider that professed great skill in horse flesh, chanced

chanced to arriue there, whose qualities beeing made knowne to the King, the King imployed him with 3000 pound to buy Horses in Barbary; which this foole vnderstanding, put downe into his note-booke: which when the King heard of, hee seemed offended, and would know of his Lacke witte why hee had noted that? Because (quoth hee) I thinke hee will come no more vnto you; but what (quoth the King) if hee come againe? Then (quoth he) I will put you out, & put him in.

Iest. 4.

Marcus Tullius Cicero, seeing his brother *Quintus Ciceroes* picture verie largely drawne to the middle, he being a man of very little stature, tolde the Painter his halfe brother was bigger then his whole.

To

To which purpose *Lentulus* sayde,
when he saw his little nephew weare a
great sword, Who hath tyed my kins-
man to his weapon?

Iest. 5.

A certaine Philosopher knocking
at a great mans doore, the Porter espy-
ing him but in meane attire, the Doore
would not be opened, which hee per-
ceiuing, immediately goes backe, and
changing himselfe into rich robes, re-
pairs to the doore againe and knocks,
and was forthwith let in; who entring,
euer as hee went along hee kissed his
garments and made obeysance vnto
them; the reason being demanded by
the Master thereof, he was thus anse-
wered, *Honorantem honore*, I honour
those that honour me; for what vertue
could not, clothes could.

Iest.

Iest. 4.

A certaine Player beeing sicke and lying vpon his death-bed, the Priest came vnto him, and exhorted him to make his will, which hee said he would most willingly doe. (For quoth hee) I haue nothing but two geldings to dispose of, and I giue them to the knights and Barons of the Land.

And when the Priest asked him why he rather gaue them not to the poore? he answered, I doe as Fortune doth, and she hath giuen al to the rich, and nothing to the poore, and therefore I will follow he in doing the like.

Iest. 5.

A certaine Rusticall Clowne came to an Archdeacon, and told him hee had married a woman, which was
poore

poore, but heretofore had beene rich; asking his aduice if hee might not put her away and marry a Richer; who answered he might not: why Sir (quoth he,) you haue got a diuorce from your poore benefice, and taken a richer.

Iest. 6.

A poore old Woman beeing sickē and weake, bequeathed after her death vnto the Priest her Henne, because she had nothing more. Now the Priest came and tooke her away, shee yet liuing: quoth the woman, Now I perceiue that our Priest is worse then the Deuill, for I haue oft times bidde the Deuill take her, and the Fox take her, and yet they spared her mee: But once the Priest, and she is gone.

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A certaine boysterous Rusticke, yet prompt and conceited, traueilling on the way with a long pike staffe on his necke, was suddenly and furiously assaulted by a great Mastiff, which came vpon him with open mouth & violence as if hee would at once deuoure him; who presently to withstand the danger, by rescue of himselfe, runs the pike and sharpe end thereof into his throat, whereupon hee presently dyed: which the owner thereof seeing, comes earnestly vnto him, and betwene threatening and chiding, asked him why hee strooke him not rather with the blunt end of the staffe? Why Sir, quoth hee? because your dogge ranne not at mee with his taile.

Iest

Iest. 8.

A certaine vaine-glorious Souldier, bragged in all places that he came, of 9. Kings that hee had of his kindred, and going about to name them, could reckon but fixe: a Player standing by told him he knew the rest: The three Kings of Coleyne.

Iest. 8.

A certaine Astronomer had diuined of King Henry the seventh of England, that he should dye in such a yeare; the King hearing of it, sent for him, and questioned if he were an Astronomer, who told him that he did professe that art: the king asked him if he could foretell where he should be in the Easter-holy dayes; he answered he could not; then quoth the king, thou shalt see me diuine more certainly, for I tell thee thou shalt bee in prison; whither hee sent

sent him during that time, and shortly after released him, bidding him with-
all release his error: for his destiny
hung on no star within the Element
of his reach or capacity.

Iest. 9.

One asked a prostitute Ladié of Flo-
rence, how her children so likely re-
sembled her husband, shee so vsually
commercing with others; answered,
I suffer no other to Board my ship be-
fore her carriage be full.

Iest. 10.

One asked a Painter, why, seeing he
could draw such excellent proporti-
ons, he begot such deformed children;
who answered, *In tenebris quidem fingo,*
sed in die pingo, I make the one in the
light, and the other in the darke.

Iest II.

A certaine conceited traueller being at a Banquet, there chanced a Flye to fall into his cup, which hee being to drinke, tooke our for himselfe, and afterwarde put it in again for his fellow. Being demanded his reason answered, that for his owne part he affected them not, but it might be some other did.

There is extant to this Iest an *Epigram* of Sir *Thomas Mores*, which I haue here inserted.

*Muscas e Cratere tulit Conuina priusquam
Ipse bibit: reddit, rursus ut ipse bibit.
Addidit & causam, muscas ego non amo,
dixit.*

Sed tamen e vobis nescio nunquis amat.

Thus Englished.

Out of his glasse one tooke a Flie,
In earnest or in iest

I cannot tell, but hauing drunke,
Return'd it to the rest.
And for he would offencelesse seeme,
He shewed his reason too,
Although I loue them not my selfe,
It may be som here doe.

Jest. 12.

One asking a merry blinde man in
what place he lost his eyes, answered,
from either side his Nose. So likewise
Diogenes beeing at dinner with a bald
man, thus sayde, Honest friend I will
not speake thy contumely, but com-
mend thy haire that flew from so bad
a head,

Jest. 13.

It is reported of one *James de Ca-*
stillo a Bononian, a man of eminent
knowledge and learning, but excee-
ding little stature, sent an Embassadour

to Pope *Boniface* the eight, insomuch that deliuering his Embassage, the Pope imagining that hee kneeled on his knees, made vnto him long action with his hands that hee should rise vp, vntill one of his Cardinals gaue him to vnderstand that he was another *Zachens.*

Iest.

A certaine fellow condemned, and at the place of execution, began to dispute with the iudge, by what conscience he could hang him a poore thiefe and no malefactor; who asked him by what conscience he could take from another that was not his? and thus the contro- uersie began and continued, till at last the hangman turnes him off, and so ends the strife.



A CONCLVSION TO
this booke in way of answer
*to him that demanded what
was the perfect vse of
Bookes.*

A. To increase knowledge, con-
firme iudgement, compare the times
past with the present, and draw vse out
of both for the future; to bring foorth
the dead speaking and conferring their
knowledge to the liuing, according as
the Poet to this purpose wittily wri-
teth:

*O blessed letters that combine in one,
All ages past, and make one line with all;
By you we doe conferre with who are gone,
And the dead lining vnto counsel call, &c*

Bookes the most sweet, commendable and delectable household-stuffe in the world, the most free and trustie reprovers, for, *Nullus amicus magis liber quam.* Those dead, yet liuing companions, those regular obsequies, that speake not but when they are desired, and no longer then they are contentiue, from their Treasurie what continuall Physicke hath the World receiued to purge out the dulnesse of naturall capacitie, and the very Image of death, as the Poet stile it?

Nam sine doctrina vita est quasi mortis Imago,

Yet from this sweet and excellent society, what a part of the world are exempted and liue in darknesse? Therefore thou which enioyest the vse thereof, and art conuersant in their Counsels, be more in goodnesse as thou art in knowledge, and then this conclusion shall well besit thee, thy house, and thy household-stuffe.

Con-

Conclusion.

*Tum fœlix domus est, & tum numerosa
supellex,
Cum pius est Dominus &, bene parta do-
mus.*

Englised.

Happy the house, the goods whereof
excell,
When the owner's Godly, and those
gotten well.

FINIS.



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THE
C O V N T R Y - M A N S
C O V N S E L L O R.

O R

Necessary addition to his yearely Oracle
or Prognostication.

Calculated by Art as a Tutor for
*their helpe, that otherwise buy
more then they understand.*

Beginning with this yeare of our Lord
God 1619. And so continuing
forward as the Benefit and
Vse shall incourage.

*With many other necessary Rules and
Observations, of much profit and
use being knowne.*

By E. P. Philomathem.

L O N D O N,

Printed by Nicholas Okes, for Leonard Becket,
and are to be sold as his shop in the Tem-
ple neare the Church, 1620.

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TO THE BVYERS
yearely of Almanackes and
Prognostications.

Præfatio siue Admonitio pia & utilis.

T Hou whose short span of life, as plaine
appeares,
Hangs but vpon the wast of some few years
Which that Arithmetician best of men
Cast but in his account threescore and ten.
How soone they will determine, digge thy
grauē,
Thou maist obserue that seest what wings
they haue,
How with no sound they wheele their times
about,
Eating with silence Lines and Leases out:
As here's a date but yesterday rennde,
Nor more it seemes, yet doth a yeare con-
clude;

In which that Dairy of little cost
Is now run out, and that small value lost
Wherewith it was purchas'd; if thou not ex-
tend.

Thy thoughts to make it thus farre forth
thy friend,

That every yeare thy Almanacke thou
buyest,

Thou art one yeare nearer to the yere thou
dvest.

And from that meditation so prepares
Thy life, that death ne're seize thee un-
awares.

One yeare thus to another yeelding roome,
Have fill'd up many a sepulcher & tombe,
Fretted out brasse with age, marble with
rust,

Conuerted generations into dust.

From which collect, though ne're so young
thou bee,

This may be doomsday finall yeare of thee;
And frō that motive such a method borrow
As thou shouldst live an age, or dy to mor-
row.



A brieft Chronologie of the
times, wherein these famous
men liued and
dyed.

Anno mundi.

| | | |
|--------------------|-------|------|
| <i>Aristotle</i> | ————— | 3640 |
| <i>Homer</i> | ————— | 3003 |
| <i>M.T. Cicero</i> | ————— | 3980 |
| <i>Virgil.</i> | ————— | 3998 |

Anno Domini.

| | | |
|-----------------------------------|-------|------|
| <i>S. Augustine</i> | ————— | 400 |
| <i>S. Anselm: Bishop of Cant.</i> | ————— | 1080 |
| <i>Agrippa the Magitian</i> | ————— | 1550 |
| <i>S. Bernard</i> | ————— | 1130 |
| | | S, |

| | | |
|----------------|-------|------|
| S. Chrysostome | _____ | 400 |
| Erasmus | _____ | 1528 |
| Martin Luther | _____ | 1520 |
| Melancthon. | _____ | 1530 |

yeares.

Since London and Paris were paue. 416
 Since the building of London-bridge. 435





Of a Yeare, and what it is, and
why it is most properly called
ANNVS.

THe word *Annus*, which most properly signifieth circle or Compasse, is heere tearmed for the yeare, which is properly that space of time that the Sunne runs through the whole Signes and Zodiacke, and the reason thereof is, for that as little Circles are called *Annuls* Rings, so the greater circles of time are called *Anni*, yeares or circuits, because they euer run round, and with continuall compasse, enuiron all things within the verge of Age.

Why

Q. What are the parts of a yeare?

*A. Ver, estas, autumnus, hiems, sunt
quatuor unum,*

*Qui, si membra simul iunxeris, annus
erit.*

| | | |
|---------------|---|------|
| | Moneths Solar. | 12 |
| | Lunar. | 13 |
| | Weekes. | 52 |
| | Dayes. | 365 |
| It containeth | so many as there are veines in the body of man. | |
| | Houres. | 8766 |

According to the Poet,

*Ter centum, ter viginti, cum quinque
diebus,*

*Sex horas, neque plus integer annus
habet.*

Or thus.

Lxv. tria, c. capit annus quilibet in se.

Addito sex horas, anni compleneris oras.

The

The yeare Astronomicall, or Iulian yeare, addeth thereto 6. houres, and 6. minutes, which euery fourth yeare increase to a day; which maketh the Leape yeare, or *bis sextile*, compounded of *bis* and *sextus*, because the 6. day next before the Calends of March is twice repeated, or reckoned, which inded is the 25. of February, Saint *Matbias* day: so adding to the moneth of February one day, from whence proceedeth the difference betweene vs and other forraine accounts.

Q. Why is it called the Iulian yeare?

A. Because *Iulius Caesar* the first Romane Emperour caused the yeare according to the course of the Sunne, to be reduced to the number of dayes and houres before expressed: and whereas *March* was the first Moneth of the yeare with the Hebrewes and Romans, as now with vs; and *Iuly* was the

the fift moneth, called by the Romans *Quintilis*, the fift moneth, *March* being the first: which *Iulius Cæſar* borne in that moneth altered, and called it *Iulius*, or *Iuly*; as *August Cæſar* (in whose reigne Christ was borne) the moneth *Sextilis* or 6. moneth, after his owne name, *Augustus*, now *August* with vs; and so reckoning from *March* the 1. Moneth, *September* according to his significatiō, wil be the seuenth moneth, *October* the 8. moneth, *November* the 9. *December* the 10. moneth, which if you reckon from *Ianuary* they crosse their names.

Q. The holy Scriptures make mention of sundry things done at certaine houres of the day, not like unto the houres of our account; as in S. Iohns Gospell, the Rulers sonne healed of his sicknesse, it is sayde, at the 7. houre the ague left him: and the laborers that came into the vineyard, came at the 11. houre, and Christ in his Passion, it is recorded by the Euangelists,

lists, that at the 6. houre was darkenes over the whole earth, and about the ninth houre he cryed with a loude voyce, and so gaue vp the Ghost. Now I would know by our account what houres of the day these were, as of the rest?

A. The Iewes did diuide their Artificiall day into 4. quarters, allowing to euery quarter 2. houres, accounting the first houre of the first quarter, at the rising of the Sunne, and the third houre of the sayd quarter, they called the third houre; and the third houre of the second quarter, they called the 6. houre, which was mid-day; the third houre of the third quarter the 9. houre, and the 2. houre of the 4. quarter, the 11. houre: and they called the 12. and last houre of the day Euentide. So the Rulers sonne being healed at the 7. houre, it was with vs at one of the clocke in the afternoone: and the 6. houre when darknesse was vpon the earth, at mid-day with vs: the 9. houre
when

when Christ yeelded vp the Ghost, 3. a clocke in the afternoone; the Laborers that came at the 11. howre, came at 5. of the clocke in the afternoone, or an howre before Sunne-set.

Q. How diuided they their night?

A. They diuided their artificial night likewise into 4 quarters, called by the 4. watches of the night; for the first 3. howres was the first watch, during which time all the souldiers both young and old, of any fortified Towne or Garrison, were wont to watch; the second three howres they called the second watch, which was about midnight, at which time the young souldiers onely watched; and the third quarter of the night containing also 3 houres, was called the third watch: in that season the souldiers of middle age did watch; and the last 3. houres, called the 4. watch, was about the breake of day, in which the old souldiers onely watched.

The

The day is accounted with vs for payments of money betweene Sunne and Sunne ; but for inditements of murder, the day is accounted from midnight to midnight, and so are fasting dayes.

Q. How in the more pure and ancient times from the example of the Apostles, were the dayes of the weeke named, since corrupted by the Heathens, and called after the names of the seven Planets, or their gods?

A. One or the 1. from the Sabbath, two or the 2. from the Sabbath, & three or the 3. from the Sabbath: and so of the rest.

Our yearely Almanacks make mention (which many reade but few vnderstand) of the *Golden Number, Epact, Circle of the Sunne, Romane Indiction*, and such like ; of which I desire to know some reason or vse.

And

And first of the Golden Number, what
it is, when it beginneth, and
 why it is so called.

THe Golden number is a number
 of 19. proceeding from 1. to 19.
 and so beginnes againe at 1: and is so
 called because it was sent in Golden
 Letters from Alexandria in Egypt, to
 Rome: and it is the number of 19. be-
 cause in 19. yeares the Moone doth
 make all her fundry motions, and
 changes, and returneth againe to the
 place where shee first begunne. To
 finde out the aforesaide Number, adde
 1. to the yeare of our Lord, whereof
 you enquire, and diuide the same by
 19. and the remainder shall bee the
 Golden number.

What

What is the Epact.

THe Epact is a number not exceeding 30. because the Moone betwene change and change, neuer passeth 30. dayes.

The Epact is thus found out : multiply the Golden Number of the yeare by a 11. the product whereof if it bee vnder 30. is the Epact, but if it bee aboue 30. then diuide the product by 30. and the remainder shall be the Epact.

The knowledge of the Epact serueth to finde out the age of the Moone.

The Golden Number, and Dominicall letter, change the first of Ianuary, & the Epact the first of March. Easter day neuer falleth lower then the 22. of March, neuer higher then the 15 of Aprill.

Shroue-Sunday hath his range betwene the first of February, and the seuenth

seuenth of March: Whitsonday, betweene the 10. of May, and the 13. of Iune.

What is the Equinoctiall, and wherefore is it so called.

THe *Equinoctiall* is a great Circle, which being in euery part equally distant from the two Poles of the World, diuideth the Sphere in the very middest thereof into equal parts, and therefore it is called of some the *Cincture*, or girdle of the World.

It is called the *Equinoctiall*, because that when the Sunne toucheth this Circle, which is twise in the yeare, it maketh the day and the night of an equall length, throughout the world: which *Equinoctiall* happeneth in the Spring, and in Autumne, about the 11. of March, and the 13. of September.

Q. What are those 12. signes or images placed before our Calenders about the

Ans-

Anatomy of mans body?

A. Those 12. Signes or Images are 12. starres, euery one of them containing many starres, whose influences are very powerfull ouer humane bodies.

Q. What makes the full Moone, & whence proceedeth her Eclipse?

A. Her opposition against the Sunne makes her full, but her Eclipse or darkening, is caused when the Sunne is opposite vnto her diametrally, and the Earth in the middest betweene them both; which beeing thicke and not transparent, casting his shadow to that point which is oposit to the place of the Sun, will not suffer the Moone to recciue any light from the Sunne, without whose supply shee is alwayes a darke body, for from it she borroweth all her light.

M

Of

*Of what substance bee the
Starres.*

THe starres bee of the same substance that the heauens be wherein they are placed, differing only from them in thicknesse, which demensitude makes them more apt to receiue and retaine the light of the Sunne, which thereby become visible to our sight; for the heauens themselues being pure, thinne, and transparent, and without colour, are not visible as the Starres which shine aswell in the day, as in the night, although not perceived by reason of the Sunnes greater light.

Q. What motion haue the starres?

A. The selfe same motion that the Heauens haue wherein they are placed, which is, as some say, by the *primum mobile*, or first mouer, turned by God himselfe, as euery one of the rest,

rest by his proper intelligence: and whereas the 7. Planets or wandering Starres doe change their places, now here, now there, that is not by their owne proper motion, but by the motion of the heauens, wherein they are placed; for a starre beeing of a round shape, hath no members to walke from one place to another, but only by the motion of the Heauen wherein they are fixed.

Q What comparison is there in their greatnesse betweene some starres and the earth?

A. Though their farre distance of them from the earth, makes their rayes approach our eye in a sharpe pointed Angel, wherby they seem to our sight and iudgement no broader then our hand breadth:

Yet is euery fixed Sarre farre greater in compasse then the whole earth. Euery wandring starre likewise is bigger then the same; *Luna, Venus, and*

232 *The Countreimans* *Mercury excepted.*

Sol is bigger then the
Earth,

Saturne,

Iupiter,

Mars,

| | |
|-----|----------|
| 166 | } Times. |
| 95 | |
| 91 | |
| 2 | |

Venus lesser then the
Earth,

Mercury, least of all, and
is contained of the
Earth

| | |
|------|----------|
| 32 | } Times. |
| 3144 | |

The Nature of these 7. Planets, or wandring starres.

Saturne is cold and drie, *Iupiter*
hot and moist, *Mars* extreame hot and
drie: *Sol* hot and somewhat drie: *Venus*
temperately cold and moist: *Mercury*
of a changeable nature, *Luna* cold &
moist,

Of

*Of the seven Ages of Mans life, with the
predominancy of these 7. Planets
or wandring starres, in
euery one of them.*

The Astrologians haue diuided mans life according to the diuision of of the World into 7. Ages, ouer euerie which Age one of these Planets or starres, haue their Regiments assigned.

1 The first Age is called Infancie, which beginneth with the first childhood, and hath his continuance for the space of 7. yeares, ouer which *Luna* or the Moone reigneth, as may wel appeare by their moysture, agreeing with the influence of that Planet, *Queene* ouer seas and foulds, and children.

2 The second Age, is Childhoode, which goes onward 7. yeares more, and continueth till the 14. yeare of their life, ouer which *Mercurie* is assigned

signed Patron, for then participating of their Regents influence, Children are inconstant, yet of some comprehending Capacity, somewhat inclineable to learne.

3 The third age proceedeth forward 8. yeares, and is tearmed *Iuuentus*, youth, or Stripling age, it wanders betweene 14. & 22. ouer which season *Venus* is predominant; for then they are amorous, lustful, loathsome of childish follies, and inclineable to more dangerous vices.

4 The fourth Age beginneth at 22. and endeth 34. containing 12. yeares. In the which station the Epithete, or Denomination, is a yong man: ouer this age the Planet *Sol* is chiefe Regent, in which season, reason & discretion (like the beams thereof) begin to spred forth to enlighten the vnderstanding, and to exhale and sucke vp the thicke mists of ignorance & follie, and then begins a man to know he is a man.

5 The

5 The fift Age is called *Virile*, or Mans Age, and that proceedes where the other ends, & continueth forward sixteene yeares, ouer which season *Mars* is chiefe gouernour. Now in this time a Man begins to bee couetous, churlish, cholericke, &c.

6 The sixt Age runs forward 12. yeares more, and leaues him not till hee hath numbred 62. this age is tearmed olde age, though his toe touch but the heele thereof. Now ouer this *Iupiter* is predominant, and hee inclineth to Iustice, moderation, and Religion, and all others actions of goodnesse and piety.

7 The seuenth and last age, continueth forward 18. yeares, it leaues a Man at 80 in the clawes of weaknesse, and infirmity: For age it selfe, without sicknesse, which seldome liues abroads therewith, is an infirmity: to this decrepit Age few creepe to, by reason of the Planet *Saturne*, which is most

melancholy and flow of all other, thereby his euill influence more inforcing a man, to decline and droope, become froward, cold, and melancholy, then otherwise he should.

Likewise these foure diuisions of Mans life are compared in this manner to the 4. Seasons of the yeare.

1 His Infancy to the Spring, hot and moist,

2 His Youth to the Summer, hote and drie.

3 His Manhoode to Autumne, cold and moist,

4 *Senectus*, or old age to Winter, cold and drye.

Q. Why did men liue longer before the flood then since?

A. Before that Deluge, the Planets were glorious in their Natures, and sent better influences into human bodies. There were not so many *Meteors, Comets & Eclipses* seene, from which

which innumerable defects and diseases doe proceede. The earth was more fruitfull, wholesome, powerfull in her Hearbs, Plants, and Vegetables; their effects and vertues better knowne: which euer since the floud, that wasted away her fatnesse, haue lost much of their operations, and now since with age more infeeble in these weak and sickly seasons of our times, of which one thus writeth to our purpose:

*And now the Springs & Summers
which we see,*

*Like sonnes of Women after fiftie
bee.*

Lastly, they were more continent in their liues, more satisfied in their desires, by which since *Gluttonie* and her *new Cookerie*, haue kil'd more then the *sword, famine, or pestilence*.

Their knowledge in all Arts was more enlarged, the influences of the Planets better known, and how they

worke vpon humane bodies, as the same Author to the same purpose wittily followeth it.

*Then if a slow pac'd star had stolne away,
Frō the Observers marking, he might stay
two or three hundred years to see it againe
and so make up his observation plaine.*

Q. How is the World divided?

A. Into two essentiall parts, the *Cælestiall* and *Elementall* part, of which the *Cælestiall* part containeth the **II.** Heauens or Spheares, which are thus numbred.

- 1** Is the spheare of the Moone.
- 2** Of *Mercurie*.
- 3** Of *Venus*.
- 4** Of the *Sunne*.
- 5** Of *Mars*.
- 6** Of *Iupiter*.
- 7** Of *Saturne*.
- The 8** Is the Spheare of the fixed stars.
- 9** Is the spheare of the second moueable.

10 Of

10. Of the *primum Mobile*, or first mouer.

11. The *Imperiall* Heauen, where God and his Angels are sayde to dwell.

The Elementall part, doth containe the 4. Elements, *viz.*

1 The Element of Fire, next to the Moone, and so downeward.

2 The Element of the Ayre.

3 The Element of the Water.

4 And the lowest of all, the Earth.

Q. If there be so many severall Heavens, how comes it to passe that all these to the eye seeme but as one entire body?

A. The reason hereof is, because they are all so cleare and transparent: that though they inuolue and cower one another, as the skin or scale of an Onion, yet being in their nature more bright, pure, and subtile, then eyther Cristall, or the most transparent Glasse; the sight doth pierce through them all as one, and viewes them all

as one, though they are severall and of exceeding great thicknesse.

Q. Into how many Regions is the aire deuided?

A. The Ayre is deuided into three Regions, by the Naturall Philosophers, both of ancient and moderne times; that isto say, into the highest, lowest, and middle-most Region: In the highest Region turned about by the Element of fire, are bred all lightnings, fire-drakes, Comets, Blazing-Starres, and such like.

In the Middle Region all cold and watry impressions, as Frost, Snow, Ice, Haile, &c.

In the lowest Region, somewhat more hot by reason of the Beames of the Sunne, reflecting from the Earth, and therein are bred all clowds, dewes, raines, and such like.

Genet. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2200. 2201. 2202. 2203. 2204. 2205. 2206. 2207. 2208. 2209. 2210. 2211. 2212. 2213. 2214. 2215. 2216. 2217. 2218. 2219. 2220. 2221. 2222. 2223. 2224. 2225. 2226. 2227. 2228. 2229. 2230. 2231. 2232. 2233. 2234. 2235. 2236. 2237. 2238. 2239. 2240. 2241. 2242. 2243. 2244. 2245. 2246. 2247. 2248. 2249. 2250. 2251. 2252. 2253. 2254. 2255. 2256. 2257. 2258. 2259. 2260. 2261. 2262. 2263. 2264. 2265. 2266. 2267. 2268. 2269. 2270. 2271. 2272. 2273. 2274. 2275. 2276. 2277. 2278. 2279. 2280. 2281. 2282. 2283. 2284. 2285. 2286. 2287. 2288. 2289. 2290. 2291. 2292. 2293. 2294. 2295. 2296. 2297. 2298. 2299. 2300. 2301. 2302. 2303. 2304. 2305. 2306. 2307. 2308. 2309. 2310. 2311. 2312. 2313. 2314. 2315. 2316. 2317. 2318. 2319. 2320. 2321. 2322. 2323. 2324. 2325. 2326. 2327. 2328. 2329. 2330. 2331. 2332. 2333. 2334. 2335. 2336. 2337. 2338. 2339. 2340. 2341. 2342. 2343. 2344. 2345. 2346. 2347. 2348. 2349. 2350. 2351. 2352. 2353. 2354. 2355. 2356. 2357. 2358. 2359. 2360. 2361. 2362. 2363. 2364. 2365. 2366. 2367. 2368. 2369. 2370. 2371. 2372. 2373. 2374. 2375. 2376. 2377. 2378. 2379. 2380. 2381. 2382. 2383. 2384. 2385. 2386. 2387. 2388. 2389. 2390. 2391. 2392. 2393. 2394. 2395. 2396. 2397. 2398. 2399. 2400. 2401. 2402. 2403. 2404. 2405. 2406. 2407. 2408. 2409. 2410. 2411. 2412. 2413. 2414. 2415. 2416. 2417. 2418. 2419. 2420. 2421. 2422. 2423. 2424. 2425. 2426. 2427. 2428. 2429. 2430. 2431. 2432. 2433. 2434. 2435. 2436. 2437. 2438. 2439. 2440. 2441. 2442. 2443. 2444. 2445. 2446. 2447. 2448. 2449. 2450. 2451. 2452. 2453. 2454. 2455. 2456. 2457. 2458. 2459. 2460. 2461. 2462. 2463. 2464. 2465. 2466. 2467. 2468. 2469. 2470. 2471. 2472. 2473. 2474. 2475. 2476. 2477. 2478. 2479. 2480. 2481. 2482. 2483. 2484. 2485. 2486. 2487. 2488. 2489. 2490. 2491. 2492. 2493. 2494. 2495. 2496. 2497. 2498. 2499. 2500. 2501. 2502. 2503. 2504. 2505. 2506. 2507. 2508. 2509. 2510. 2511. 2512. 2513. 2514. 2515. 2516. 2517. 2518. 2519. 2520. 2521. 2522. 2523. 2524. 2525. 2526. 2527. 2528. 2529. 2530. 2531. 2532. 2533. 2534. 2535. 2536. 2537. 2538. 2539. 2540. 2541. 2542. 2543. 2544. 2545. 2546. 2547. 2548. 2549. 2550. 2551. 2552. 2553. 2554. 2555. 2556. 2557. 2558. 2559. 2560. 2561. 2562. 2563. 2564. 2565. 2566. 2567. 2568. 2569. 2570. 2571. 2572. 2573. 2574. 2575. 2576. 2577. 2578. 2579. 2580. 2581. 2582. 2583. 2584. 2585. 2586. 2587. 2588. 2589. 2590. 2591. 2592

1948

1944

1990

Grand Canyon Nat. Mon. 1908

of rain, as rain, snow, or
such like, are but a moist vapor drawn
up by the virtue of the sunne & the
rest of the planets into the middle
region of the Ayre, where being
thus congealed, are afterwards dissol-
ved, and fall upon the Earth, as Hail
or Rain.

Of the Rainier and the effects

20771

Two Rainbows - 2000

0.511

*A briefe discourse of the Naturall causes
of sundry Meteors; as Snow, Haile, Raine
Winde, things well knowne in their
effects, though darkely in their
causes.*

*Happie his estate, about the fate of
Kings,
That could but truly know the cause of
things.*

You must first vnderstand that all
watry Meteors, as Raine, Snow, or
such like, are but a moist vapor drawne
vp by the vertue of the Sunne & the
rest of the Planets, into the middle
Region of the Ayre, where beeing
first congealed, are afterwarde dissol-
ued, and fall vpon the Earth, as Haile
or Raine.

*Of the Rainebow and the effects
thereof.*

*If two Rainebowes appeare at one
time,*

time, they presage raine to ensue : but if one Rainebow presently after raine, it betokeneth faire weather.

Danaus in his Physickes saith, the Rainebow is made by reason of the Sunne beames, beating vpon a hollow clowde, their edge beeing so repelled and beaten backe against the Sunne, and thus ariseth variety of colours by the mixture of clowdes, Ayre, and fierie light together; but as hee saith, it portendeth little alteration or change of weather.

Of the Wind, what it is, what the motion and effect thereof, and from whence it proceedeth, though no man knoweth whence it commeth, nor whither it goeth, as testifieth the holy Writ.

First then you haue to vnderstand, that *Aristotle*, and the rest of his Sect, do define the Winde to be an Exhalation, Hot and Dry, ingendred in the bowels

bowels of the earth, where breaking his prison, and violently rushing there-out, is carried sidelong vpon the face thereof.

Q. Why is not the motion thereof right upward, and downward, as well as alwaies sidelong?

A. Because that whilst by his heate he striueth to mount vp and carry his course through the 3. Regions of the Ayre, the middle Region by his extreame doth alwaies beat it backe, so that thereby, together with the confluence of other exhalations rising out of the earth, his motion is forced to bee rather round then right: and the reason why he bloweth more sharply one time then another, and in one place, more then in another, and sometimes not at all, is as fumes that arise out of new exhalations, and out of Flouds, Fens, and Marishes may ioyne with it to increase his force; the defect or fulnesse whereof may either
allay.

allay it or increase it; as also the Globe or rotundity of the earth, may be the cause of the blowing of it, more in one place than in another; or mountaines, hils, or woods may hinder his force from blowing in all places equally; whereas vpon the plaine or broad sea, it bloweth with an equall force; and as for the stilnesse or ceasing thereof, it commeth to passe diuers wayes, either by frost, closing and congealing vp the pores of the earth, whence it should issue; or by the heate of the Sunne drying vp fumes and vapours that should increase it, and whereof it is engendred.

*The Nature of the 4. principall Winds,
and their effects.*

I *Vbsolanus*, or the East winde, is
hot and dry, temperate, sweete,
pure, subtile and healthfull, and especia-
lly in the morning, when the Sunne
riseth,

riseth, by whom he is made more pure and subtile, causing no infection to mans body, but expelling it.

2 *Zephirus*, or the West wind, is temperate hot, and moyst, and wholesome, especially in the euening; it dissolueth frost, ice, & snow, and maketh flowers and grasse to spring, and some write that it produceth Thunder.

3 *Septentrio*, or the North Wind, is for the most part cold and dry, repelling moysture and raine. And though it cause cold and numnesse, so nipping the fruits of the earth, and many times the forward buds of the Spring, yet it driueth away infections and noysome ayres, and so is a meanes to preserve health.

4 *Auster* or *Notus*, the South wind, is hot and moyst, breeding thicke cloudes and sicknesse.

Naturall

Naturall cauſes of Earthquakes.

PLenty of windes got into the bowels, holes, and cranies of the earth, and violently ruſhing out, and the earth ſuddenly cloſing vp againe, cauſeth the ſhaking or earthquake, which is generally a fore-runner of warre.

Of Thunder and Lightning.

VHen an Exhalation, hot & dry, mixt with moyſture is attracted into the middle Region, and there incloſed in the body of a cloud; now theſe two contraries thus included in one place together, fall at variance, and cannot be reconciled, but breake the priſon wherein they are pent: the violent out-ruſhing whereof maketh a noyſe, which wee call thunder, and the fire lightning, being both borne at one inſtant, although the lightning

lightning be the first perceiued in regard of the quicknesse of the eye before the eare.

Of the strange effects of lightning.

That which is dry burneth not at all, that which is moyst burneth not likewise, but blasts, and altereth the colour; but that which is cleare is of a strange operation, for it draweth vessels dry without hurting the Caske, melteth the siluer without hurting the bagge, breaketh the bones and hurteth not the skinne, killeth the childe in the wombe without hurt to the mother.

It hurteth not the Lawrell tree, entrencheth not aboue a yard into the earth, such as are shadowed with the skins of Seales, Sea-calues and the Eagle, are safe, as *Pliny* stories it.

The

The Auncient Egyptians which were the first and best Astronomers, haue obserued certaine yeares in a mans life to bee very dangerous, and these they name Climactericall, or starry yeares: Now a Climactericall yeare is euery seuenth yeare of a mans life; the reason is, because then the course of the Planets returne to *Saturne*, who most commonly is an enemy to our good. And as the Moone which is the nearest, and next Planet vnto vs, and swiftest of course of all other, passeth almost euery seuenth day into the contrary signe of the same quality from whence shee came forth, and so by that meanes bringeth in the Criticall dayes: So *Saturne* which is the Planet furthest from vs, and slowest of course (for he resteth in one signe so many yeares as the Moone doth dayes) bringeth in likewise these Climactericall yeares, and causeth sundry mutations to follow; hence

Caine was borne, and his brother *Abel* slaine.

Second Munday in August, which day Sodom and Gommorrah were destroyed.

31. Of December, which day *Indas* was borne that betrayed Christ.

Of the 4. humors in mans body, and how they reigne in their courses, and first

What a Humour is.

A Humor is a distillation of a moist and running body, into which by the Limbecke of the Liuer the meates are conuerted and diffused through the veynes and alleys of the same, for the better nourishment thereof: and are thus according to *Lemnius* described in his Booke *De quatuor Complexionibus*.

Sanguis

1 *Sanguine humour.*

The bloud or sanguine humour, is moyſt and ruddy, and hot; the principle ſeate, or cisterne thereof is the Liuer, or *Amwell head*, that watereth the whole Citie, or body of man, out of which iſſue forth the vitall ſpirits, like vnto ſmall and gentle winds that ariſe out of riuers and fountaines.

2 *Flegmaticke Humour.*

The Phlegmaticke humour is of colour white and brackiſh, and like vnto drops of fat: his ſeate is chiefly in the kidneyes which ſeparate to themſelues, the water from the bloud, diuiding the bloud into the veines, and expelling the water into vrine.

3 *Choler.*

It is hote and fiery, and to the taſte

N

bitter

bitter, like vnto Herbgrace or Rue;
and it serueth not onely to cleanse the
guts of filth, but also to califie the Li-
uer, and to preferue the blood from
putrification.

4. Melancholy.

The Melancholy Humor is blacke
and earthly, resembling the lees of
blood, and hath his seate in the spleene,
of which one thus writeth:

The Sanguine causeth cheerefulnesse.

The Melancholy despaire.

The Chollericke is churlish.

The Phlegmaticke is faire.

Euery one of these Humours reigne
6. howres, blood is predominant from
9 of the clocke at night, till 3 of the
morning; Choller, from 3 of the
clocke in the morning, till nine of the
same day; Melancholy, from nine till
three

three in the afternoone, and Phlegme
from three in the afternoone till nine
at night.

Also bloud hath his dominion in
the Spring, Choller in the Sommer,
Melancholy in Autumne, and Phlegme
in Winter, as *Lennius* thus further in
his sayd Booke testifieth.



N 2

HERE

Hereunto are annexed certaine
verses, describing the person and
 quality of that child of Chafe, or Lady
 P E C U N I A : Written long since by
 that Gentleman of quality I. T. and
 as something pertinent to
 our purpose heere-
 into inserted.

SHee is a Lady of most matchlesse car-
 riage,
 Wedded to none, though sought of all in
 marriage:
 Shee may be kist, yet neither washt nor
 clipt,
 And if you wooe not wary, soone o're-slipt.
 Shee may belong, and yet be honest too,
 To many Merchants, spite they al cā do.
 Who e're atchines her, speake her ne're so
 faire,
 She'le not stay lōg before she take the aire:
 She'le

Sh'ele stay with no poore man, her state's so
great,

A rich man may her for a time intreate.
Shee goes in cloth of siluer, cloth of golde,
Of seuerall worths, and values manifold,
But whē she goes in golden robes best dight
Then shee's suspected most to be most light.
Shee needs no Physicke to recover health,
For shee's still currant, & as rich in welke
Some Irish Lady borne, we may suppose:
Because shee runs so fast, and neuer goes.
If shee be wrong'd in name, and ill abide
it,

Of all men, Iustice Touchstone must de-
cide it.

Hee that thus does, and all doe thus to
gaine her,

Being so archieud; shee is but slipperie
holde,

And will be gone, unlesse by force you
straine her,

Changing her humour to another mould
By pence and halfe pence, and such little
crummes,

Which of themselves so slightly men doe
prise,

In time are eaten up those larger summes,
That did not by such petty parcels rise:

Like little drops that of themselves not
feare'd,

Yet doth in time together so much slip,
That where no danger at the first appeared
It after comes to beare or drowne a ship.

Thy pence a day that may bee sau'd from
waste,

When thou doest see in one yeare there a-
mount,

Will bee by this presentment held more
fast,

And weigh'd as thrift perswades, in more
account.

Which unsuspected theefe that all may
know it,

Ile waste but few lines more before I shew
it.

A brieft representation of idle or
extraordīarie expēces with their
amounts to in the yeare, fit to be re-
garded of all those that out of a
warie disposition intend to
thriue

The Induction.

HE that makes conscience of a venial
sinne,

Into a mortall seldome falleth in.

He that not slightly passeth o're one day,
Throwes not in thriflesse vses yeares a-
way.

He that makes conscience for to speake the
truth,

Seldome forswears himselfe in age or
youth.

So he that a penny gripeth fast,
Seldome throwes pounds or crownes away
in waste.

As contrary hee that o're-lookes those
small,

And petty moyties, easiely sin'kes in all.

A penny is a small regardlesse somme,

Yet may in some time to some thing come.

Therefore obserue this Table, thou shalt
know,

How great those little in small time doe
grow:

And how with easie steppes they doe de-
cay,

Those that ne're reckon pence, they waste
this way.

By



By the Day, | By the Weeke.

| | |
|-----------------------|--------------|
| <i>A farthing.</i> | 1. d. ob. q. |
| <i>A halfe penny.</i> | 3. d. ob. |
| <i>A penny.</i> | 7. d. |
| 2 pence. | 14. d. |
| 3 pence. | 21. d. |
| 4 pence. | 2. s. 4. d. |
| 5 pence. | 2 s. 11. d. |
| 6 pence. | 3. s. 6. d. |

By the moneth.

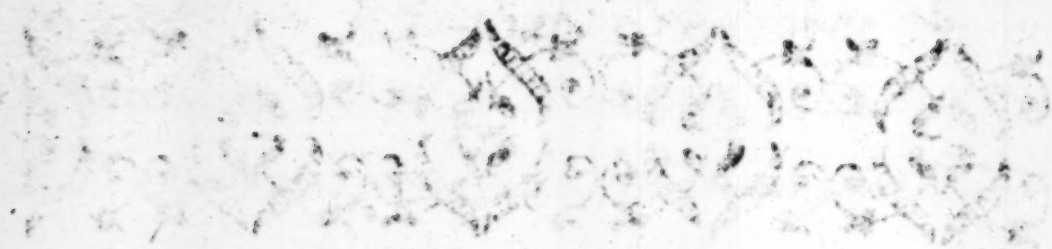
7. d.
 14. d.
 2. s. 4. d.
 4. s. 8. d.
 7. s.
 9. s. 4.
 11. s. 8. d.
 14. s.

By the yeare.

7. s. 8. d. q.
 15. s. 2. d. ob.
 30. s. 5. d.
 3. l. 10. d.
 4. l. 11. s. 3. d.
 6. l. 2. s. 6. d.
 7. l. 12. s. 1. d.
 9. l. 2. s. 6. d.

N 5

Al



By the Day | By the Week

| | |
|----------|----------|
| 1 penny. | 1 penny. |
| 2 pence. | 2 pence. |
| 3 pence. | 3 pence. |
| 4 pence. | 4 pence. |
| 5 pence. | 5 pence. |
| 6 pence. | 6 pence. |

| | |
|---------------|---------------|
| By the month. | By the year. |
| 7 d. | 7. 28. 0. |
| 14 d. | 17. 5. 2. 0. |
| 21 d. | 30. 2. 7. 0. |
| 28 d. | 37. 10. 0. |
| 35 d. | 44. 17. 7. 0. |
| 42 d. | 51. 25. 0. 0. |
| 49 d. | 58. 32. 7. 0. |
| 56 d. | 65. 40. 0. 0. |
| 63 d. | 72. 47. 7. 0. |
| 70 d. | 79. 55. 0. 0. |

All which said severall Rates, may be thus more easily summed up after the manner of Exchequer reckoning, as followeth.

A penny a day is by the yeare one pound, one halfe pound, one groate, one penny.

Two pence a day by the yeare two pound, two halfe pound, two groates, two pence.

Three pence a day is by the yeare three pound, three halfe pound, three groates, three pence.

Foure pence a day is by the yeare foure pound, foure halfe pound, foure groates, foure pence.

And so forward of the rest, beeing a certaine and generall rule to calculate what summe or quantity you please.

The

The mouth of Vsurie beeing opened, yet her fanges not pulled out, (as some Iewes were in King *Iohns* time in England) but her teeth discovered, that the borrower may beware: To which effect is shewed, how much diuers principall summes with Interest, and Interest vpon Interest amount to in seuerall yeares.

yeare

| | | 1.l. | 2.l. | 3.l. |
|-------|----|------------------|-------------------|--------------------|
| years | 1 | 1. s. d. ob. q. | 1. s. d. ob. q. | 1. s. d. ob. q. |
| | 2 | 1. 2. 0. 0. 0 | 2. 4. 0. 0. 0 | 3. 6. 0. 0. 0 |
| | 3 | 1. 4. 2. 0. 3 | 2. 8. 4. 1. 2 | 3. 12. 7. 0. 1 |
| | 7 | 1. 0. 7. 0. 3 | 2. 13. 2. 1. 3 | 3. 19. 10. 0. 2 |
| | | 1. 0. 4. 0. 3 | 2. 18. 6. 1. 2 | 4. 7. 10. 0. 1 |
| | | 1. 18. 11. 1. 1 | 3. 17. 11. 0. 2 | 5. 16. 11. 0. 0 |
| | | 3. 15. 11. 0. 3 | 7. 11. 11. 0. 2 | 11. 7. 10. 0. 1 |
| years | 1 | 7. 8. 0. 0. 0 | 14. 16. 0. 0. 0 | 22. 4. 0. 0. 0. 2 |
| | 2 | | | |
| | 3 | 10.l. | 20.l. | 40.l. |
| | 4 | 11. 0. 0. 0. 0 | 22. 0. 0. 0. 0 | 46. 0. 0. 0. 0 |
| | | 12. 2. 0. 0. 0 | 24. 4. 0. 0. 0. 2 | 48. 8. 0. 0. 0 |
| | 7 | 13. 6. 2. 0 | 3. 26. 12. 4. 1 | 53. 4. 9. 1. 0 |
| | 14 | 14. 12. 9. 1. 2 | 29. 5. 7. 1. 1 | 58. 11. 3. 11. 0 |
| years | 21 | 19. 9. 8. 1. 2 | 38. 19. 5. 1. 2 | 77. 18. 11. 1. 1 |
| | | 37. 9. 6. 0. 0 | 75. 19. 0. 0. 0 | 151. 18. 0. 0. 0 |
| | | 74. 0. 0. 1. 1 | 148. 0. 1. 0. 1 | 296. 0. 2. 0. 0. 3 |
| | 1 | 50.l. | 100.l. | 200.l. |
| | 2 | 55. 0. 0. 0. 0 | 110. 0. 0. 0. 0 | 220. 0. 0. 0. 0 |
| | 3 | 50. 10. 0. 0. 0 | 121. 0. 0. 0. 9 | 244. 0. 0. 0. 0 |
| | 4 | 66. 11. 0. 0. 0 | 133. 2. 0. 0. 0 | 266. 4. 0. 0. 0 |
| years | 7 | 73. 4. 1. 0. 2 | 146. 8. 2. 0. 3 | 291. 16. 4. 1. 2 |
| | 14 | 97. 8. 8. 1. 0 | 192. 17. 5. 0. 1 | 389. 14. 10. 0. 3 |
| | 21 | 189. 17. 6. 0. 0 | 379. 15. 0. 0. 0 | 752. 10. 0. 0. 0 |
| | | 370. 0. 3. 0. 0 | 740. 0. 6. 0. 0 | 1480. 1. 0. 0. 0 |

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2000 2001 2002 2003 2004 2005 2006 2007 2008 2009 2010 2011 2012 2013 2014 2015 2016 2017 2018 2019 2020 2021 2022 2023 2024 2025 2026 2027 2028 2029 2030 2031 2032 2033 2034 2035 2036 2037 2038 2039 2040 2041 2042 2043 2044 2045 2046 2047 2048 2049 2050 2051 2052 2053 2054 2055 2056 2057 2058 2059 2060 2061 2062 2063 2064 2065 2066 2067 2068 2069 2070 2071 2072 2073 2074 2075 2076 2077 2078 2079 2080 2081 2082 2083 2084 2085 2086 2087 2088 2089 2090 2091 2092 2093 2094 2095 2096 2097 2098 2099 2100 2101 2102 2103 2104 2105 2106 2107 2108 2109 2110 2111 2112 2113 2114 2115 2116 2117 2118 2119 2120 2121 2122 2123 2124 2125 2126 2127 2128 2129 2130 2131 2132 2133 2134 2135 2136 2137 2138 2139 2140 2141 2142 2143 2144 2145 2146 2147 2148 2149 2150 2151 2152 2153 2154 2155 2156 2157 2158 2159 2160 2161 2162 2163 2164 2165 2166 2167 2168 2169 2170 2171 2172 2173 2174 2175 2176 2177 2178 2179 2180 2181 2182 2183 2184 2185 2186 2187 2188 2189 2190 2191 2192 2193 2194 2195 2196 2197 2198 2199 2200 2201 2202 2203 2204 2205 2206 2207 2208 2209 2210 2211 2212 2213 2214 2215 2216 2217 2218 2219 2220 2221 2222 2223 2224 2225 2226 2227 2228 2229 2230 2231 2232 2233 2234 2235 2236 2237 2238 2239 2240 2241 2242 2243 2244 2245 2246 2247 2248 2249 2250 2251 2252 2253 2254 2255 2256 2257 2258 2259 2260 2261 2262 2263 2264 2265 2266 2267 2268 2269 2270 2271 2272 2273 2274 2275 2276 2277 2278 2279 2280 2281 2282 2283 2284 2285 2286 2287 2288 2289 2290 2291 2292 2293 2294 2295 2296 2297 2298 2299 2300 2301 2302 2303 2304 2305 2306 2307 2308 2309 2310 2311 2312 2313 2314 2315 2316 2317 2318 2319 2320 2321 2322 2323 2324 2325 2326 2327 2328 2329 2330 2331 2332 2333 2334 2335 2336 2337 2338 2339 2340 2341 2342 2343 2344 2345 2346 2347 2348 2349 2350 2351 2352 2353 2354 2355 2356 2357 2358 2359 2360 2361 2362 2363 2364 2365 2366 2367 2368 2369 2370 2371 2372 2373 2374 2375 2376 2377 2378 2379 2380 2381 2382 2383 2384 2385 2386 2387 2388 2389 2390 2391 2392 2393 2394 2395 2396 2397 2398 2399 2400 2401 2402 2403 2404 2405 2406 2407 2408 2409 2410 2411 2412 2413 2414 2415 2416 2417 2418 2419 2420 2421 2422 2423 2424 2425 2426 2427 2428 2429 2430 2431 2432 2433 2434 2435 2436 2437 2438 2439 2440 2441 2442 2443 2444 2445 2446 2447 2448 2449 2450 2451 2452 2453 2454 2455 2456 2457 2458 2459 2460 2461 2462 2463 2464 2465 2466 2467 2468 2469 2470 2471 2472 2473 2474 2475 2476 2477 2478 2479 2480 2481 2482 2483 2484 2485 2486 2487 2488 2489 2490 2491 2492 2493 2494 2495 2496 2497 2498 2499 2500 2501 2502 2503 2504 2505 2506 2507 2508 2509 2510 2511 2512 2513 2514 2515 2516 2517 2518 2519 2520 2521 2522 2523 2524 2525 2526 2527 2528 2529 2530 2531 2532 2533 2534 2535 2536 2537 2538 2539 2540 2541 2542 2543 2544 2545 2546 2547 2548 2549 2550 2551 2552 2553 2554 2555 2556 2557 2558 2559 2560 2561 2562 2563 2564 2565 2566 2567 2568 2569 2570 2571 2572 2573 2574 2575 2576 2577 2578 2579 2580 2581 2582 2583 2584 2585 2586 2587 2588 2589 2590 2591 2592 2593 2594 2595 2596 2597 2598 2599 2600 2601 2602 2603 2604 2605 2606 2607 2608 2609 2610 2611 2612 2613 2614 2615 2616 2617 2618 2619 2620 2621 2622 2623 2624 2625 2626 2627 2628 2629 2630 2631 2632 2633 2634 2635 2636 2637 2638 2639 2640 2641 2642 2643 2644 2645 2646 2647 2648 2649 2650 2651 2652 2653 2654 2655 2656 2657 2658 2659 2660 2661 2662 2663 2664 2665 2666 2667 2668 2669 2670 2671 2672 2673 2674 2675 2676 2677 2678 2679 2680 2681 2682 2683 2684 2685 2686 2687 2688 2689 2690 2691 2692 2693 2694 2695 2696 2697 2698 2699 2700 2701 2702 2703 2704 2705 2706 2707 2708 2709 2710 2711 2712 2713 2714 2715 2716 2717 2718 2719 2720 2721 2722 2723 2724 2725 2726 2727 2728 2729 2730 2731 2732 2733 2734 2735 2736 2737 2738 2739 2740 2741 2742 2743 2744 2745 2746 2747 2748 2749 2750 2751 2752 2753 2754 2755 2756 2757 2758 2759 2760 2761 2762 2763 2764 2765 2766 2767 2768 2769 2770 2771 2772 2773 2774 2775 2776 2777 2778 2779 2780 2781 2782 2783 2784 2785 2786 2787 2788 2789 2790 2791 2792 2793 2794 2795 2796 2797 2798 2799 2800 2801 2802 2803 2804 2805 2806 2807 2808 2809 2810 2811 2812 2813 2814 2815 2816 2817 2818

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By this Table you may easily perceiue what the principall, with interest and interest vpon interest from many summes amounteth vnto, and how in euery 7.yeares (what summe soeuer) the Interest almost ouertaketh the Principall, and which for the easinesse thereof, needes no further explication.

Admiratio.



ADMIRATIO.

That money should ingender thus and
breed,

Is against nature, springing from no
seed:

Yet see this Vllury that's euer running,
Insensibly deuoures a State with cun-
ning:

See how it eates, and yet no teeth you
see,

It is a monster sure, what should it be?

In 7.yeares, a terme of time but small,

The Interest lookes as bigge as prin-
cipall:

A forward whelp like to his dam or
mother;

And euery yeare bites deeper still than
other.

Therefore, who ere thou art that meanst
to thriue,

Forbeare that iaw that swallowes men
aliue.

So

So shalt thou liue thy happy dayes to
see,

And *fœnus* shall not to thee *funus* be:

And thogh this be the gulfe that most
men feare,

Yet th'other petty channell come not
neare,

For 'tis all one th'effect so vnderstood,
To drowne in deepest sea, or shallow-
est flood :

And therefore to this ruine if thou hast
thee,

Al's one, if first or last, or whether wast
thee.

And therefore if thou meane to liue a-
shore,

Through Scylla and Charybdis sayle
no more.

Certaine

Certaine admonitions to Countreymen.

Hee is branded with the name of a sluggard that would not goe forth, because the weather was cold, and a Lyon was in the way.

But he shall be knowne by the cognizance of a foole, that forbears his worke or iourney, because his Almanacke saith, it shall raine.

Sowe not the seede of dissention, lest thou reape the haruest of repentance; neither take vp Law as thy Instrument or reuenge vpon euery small occasion, lest in the end thou be foyled with thine owne weapon; for this know, that although euery Terin haue her seuerall returnes, yet if thou be too conuersant herein, thy purse shall finde more goings out then commings in.

Poore Countreymen for the most
part

part, it is your wisdom to follow the direct rules of your Almanacke, either for Phelebotomie, or other directions for the health of the body, for sowing and setting of Seedes or Plants, for the cutting of the haire, for the gelding of your Cattle, &c. Yet where the great Doctor both of health and wealth, of Scule and body, shall giue you rules by his word, by his messengers, *Hoc fac & vines*, This doe, and you shall liue: or as it was 5000. yeares since and vpward, spoken to our first Parents, *Hoc fac, & morieris*, doe this and thou shalt die: yet it will be more curious with the poreblind world to follow your petty anniuersary Oracle, concerning manytimes their vncertaine directions; & but about trash and trumpery, stickes, and shreds of small auailance; then that matter of all primary importance, and for which many thousands now smart, that cannot come here to complaine.

For

For thy choyce of good, and auoyding of euill dayes, for the speed or hinderance of any businesse thou takest in hand, I aduise thee not to bee greatly scrupulous therin, though some haue beene curious to obserue them; for to the good all dayes are good, as to the euill all dayes are euill.

Concerning the causes of sundry Meteors, you for the most part thinke they haue none more then the immediate hand of God: To which I answer:

The wind bloweth where it listeth, and thou hearest the sound thereof.

The Thunder roareth where hee listeth. God holdeth the waters in his fist, wayeth the Hills and mountaines in a ballance, and sayleth vpon the winges of the winde. Yet thou that thinkest, and rightly thinkest, and so answerest to him that demandeth: They come from God, yet withall know, they come not so immediately from

from him that they haue no secondarie causes as his instruments whereof they proceede and are effected, as hath in this Treatise more largely beene declared.

*The end of the Countrimans
Counsellour.*

FINIS.



Grandfather

William of the church of St. John

of the parish of St. John

of the parish of St. John

of the parish of St. John

of the parish of St. John

The end of the Constitution
Collection

FINIS.



